

The Baptist Record

Thursday, July 23, 1992

Published Since 1877

Premarital counsel is best medicine

By Linda Lawson

GLORIETA, N.M. — If Southern Baptist pastors would spend more time on helping couples prepare for marriage, they would have to give less time to counseling with those contemplating divorce.

"I believe the ministry of preparation is easier than the ministry of reconciliation," said James Davidson, pastor of Grace Church in Rogue River, Ore.

Davidson was one of more than 80 pastors, church staff members, and lay leaders participating in a national training launch of materials for use in counseling engaged couples and newlyweds. The training was conducted during the July 4-10 Discipleship Training Leadership Conference.

Counsel for the Nearly and Newly Married by Ernest White and James E. White was produced by the Baptist Sunday School Board's Family Ministry Department.

The materials are designed for use in individual counseling sessions or group study.

David Huebner, family enrichment consultant in the Family Ministry Department, said three common attitudes exist about premarital counseling. The optimist believes the couple wants to learn everything the counselor thinks is important. The realist believes a short pre-marital course is preferable, in the hope the couple will remember some of what was said. The skeptic sees little reason to bother with counseling since the couple doesn't want to hear anyway.

"A lot of counseling ends before the marriage because the church has rules about five or six premarital sessions" but no guidelines for counseling after the marriage, said Huebner.

Effective premarital counseling helps a couple lay a foundation for their marriage and becomes a creative and redemptive ministry for the church, Huebner said. It must be Christ centered, person centered, and carried out with integrity and a sense of responsibility.

"I feel an awesome sense of responsibility each time I marry a couple," said Davidson.

Participants in the session identified numerous issues of concern related to premarital counseling:

— Many couples approach counseling with the idea that problems won't happen to them.

— Some premarital counseling does not deal with critical issues such as communication, children, families, conflict, and self-esteem.

— Many couples see premarital counseling only as wedding preparation, not marriage preparation.

On the other hand, participants said many couples do not know what premarital counseling is, but they are willing to participate because they want the best for their marriage.

Others are concerned because they come from broken homes and realize they lack positive models of a healthy marriage.

In addition to Counsel for the Nearly and Newly Married, Huebner said a new 26-week undated Bible study unit, "I Take Thee To Be My Spouse," designed for engaged couples and newlyweds will be released in October by the board's Sunday School division. The unit could be used for a Sunday School class, as a resource to accompany premarital counseling or for weekday study.

Lawson writes for BSSB.

Hemphill explains bonsai growth theory

RIDGECREST, N.C. (BP) — Churches, like bonsai trees, are susceptible to stunted growth, church growth specialist Ken Hemphill said during Home Missions Week.

"The real key to the bonsai (staying the same size) is that you keep it in the same pot," said Hemphill, who recently was named by the Home Mission Board and Baptist Sunday School Board to be director of the Southern Baptist Center for Church Growth.

Hemphill, author of *The Bonsai Theory of Church Growth*, said many congregations remain trapped in "bonsai pots" that prevent them from growing more. Among those pots, he said, are:

— Space. "When any portion of the (church) building is 80% filled, the church's natural growth will be inhibited and finally stopped," Hemphill said.

Churches can easily increase their available space without construction by offering multiple times for worship services and Bible classes, he said.

In addition to gaining more space, churches offer greater access to their community and create a sense of excitement in their program by offering multiple services, he said. "Today people do want choices."

— Land. Current parking trends show a maximum of 100 people park on one acre of land. Limited parking will mean limited access to the church and limited growth, Hemphill said.

— Organization. Church Bible classes should offer sub-groups of 12 to 15 members each so visitors can feel welcome in an intimate environment and the church will not appear impersonal, Hemphill said.

— Leadership. Research indi-

cates one pastor can handle about 150 to 200 people, he said.

Not that one person can't preach to a larger group, Hemphill said, but larger groups often want more activities than one person can effectively administer.

Business journals suggest one manager can handle no more than three or four projects, he said. "It is at that point that he doesn't have enough fingers for the dike."

This can sometimes lead to discord when congregations don't think they are large enough to need another pastor but still demand more quality programming than one person can oversee, he said.

— Vision. "Some people think they're in an impossible task to grow a church," Hemphill said.

Pastors must keep their congregations in touch with the vision of the church so "pilgrims" don't become "settlers," he said.



Sleepless nights

Salorina Cumbe, a member of Infuleni Baptist Church in a suburb of Maputo, Mozambique's capital, may return to the ordeal of sleeping in fields at night because of a recent bandit attack nearby. Cumbe's home was attacked in November 1991. For months afterwards her family of nine left their home each

evening and slept in fields or under bushes. For hundreds of people living in Infuleni, hiding in the night is the only means of survival, explained Cumbe's neighbor. "We can build a house, but we can't sleep in it," he said. "By day we live like human beings, but at night we live like animals." (BP photo by Charles Ledford).

EDITOR'S NOTEBOOK

Guy Henderson

A cause to pause

Some good innovative things are taking place in the SBC and other things are there which give us a cause to pause. A lot of history and baggage can come in when the camel gets her nose under the tent.

Jerry Falwell has a remarkable ministry. He has built a university (Liberty), grown a large church, and bought and sold a TV network. He created and dismantled the Moral Majority, established a seminary, and in his spare time dabbled in Jim Bakker's Heritage City but the cost was too much. He claims credit for swinging evangelicals behind the Republican party, and celebrated victories when Reagan and Bush won the presidency.

Several years ago Falwell began making overtures toward Southern Baptists. He has spoken to the SBC Pastors Conference and received high visibility at the convention. He has spoken in several of our larger churches. Prominent SBC leaders including Jerry Vines, Bailey Smith, and Charles Stanley have served as trustees at Liberty University or sent their sons or daughters there. When he needed a seminary president, Falwell asked Paige Patterson. Patterson declined and later accepted Southeastern Seminary. Falwell came to Mississippi several years ago and spoke in an independent Baptist church on behalf of an accused orphanage director who allegedly mistreated the children.

In 1991 the 20-year-old Liberty U. was in a financial quagmire and facing probation by accreditation agencies.

Guest opinion...

Supreme Court's ruling hostile to religion

By Bob Rogers

On June 24, 1992, the Supreme Court, by a vote of 5-4, prohibited prayers at high school graduation ceremonies. This has brought protests from many, including President Bush, who see the ruling as hostile to religion.

Perhaps you have seen the bumper sticker which says, "In case of nuclear attack, the ban on school prayer will be lifted." The point is well-made: when people want to pray, nobody can stop them.

In the case decided by the Supreme Court, Daniel Weisman of Providence, R.I., who is Jewish, had been asked to rise for a moment of prayer to Jesus Christ at his daughter's graduation. Justice Anthony Kennedy wrote for the court, "The Constitution for-

ing agencies. Chancellor Falwell decided to issue \$61 million in tax-free bonds. This led to violation of church and state charges, several court battles, and near bankruptcy. The resourceful chancellor sold some property and began a campaign to raise funds. Apparently things have now stabilized and he continues to create the "Notre Dame" for Baptists.

Jerry Falwell labels himself as a true fundamentalist, though many independent Baptist churches, including the John R. Rice group, want little to do with him. He is a mover and a shaker and was born to be on the Ways and Means Committee. He states he has no intention of becoming Southern Baptist.

The question is: How much is the SBC leaning toward the Falwellian position? Falwell has acquitted himself well and is admired by many Baptists. However, the time has come for Southern Baptists to wish him well in his work and to get on with SBC work.

There is another nose under the tent. For several years an organization called Rapha has purchased lunch for pastors at the SBC Pastors Conference. Rapha is a Houston, Texas-based organization of medical and treatment centers dealing with codependency, abuse, eating disorders, addiction, and physical fitness.

There is certainly nothing wrong with this. Rapha appears to be genuinely interested in serving and has been well received.

The Sunday School Board

apparently is broadening its use of materials from other sources. Without paying Rapha, and without receiving any payment, the Sunday School Board is marketing Rapha materials. Thus is a carefully crafted advertisement program giving Rapha the inside track to 30,000 SBC churches through Sunday School literature.

Using Rapha materials could save 4 or 5 years in research and development, and help more dysfunctional people now. A "hot-line" is reportedly in use, now enabling pastors to gain help from Rapha in counseling — both from the sociological and theological perspectives.

You cannot fault Rapha for this. It operates a profit-making business, and the non-profit Sunday School Board has given them the gateway to big business.

The question is: Will there be a backlash from other medical and treatment centers around the country? How do the counseling centers and hospitals in Jackson, Birmingham, or other cities, many operated by Baptists, feel toward the favored Rapha? Will this establish a precedent allowing insurance companies, funeral homes, food services, etc., to gain a favored trade status with our churches?

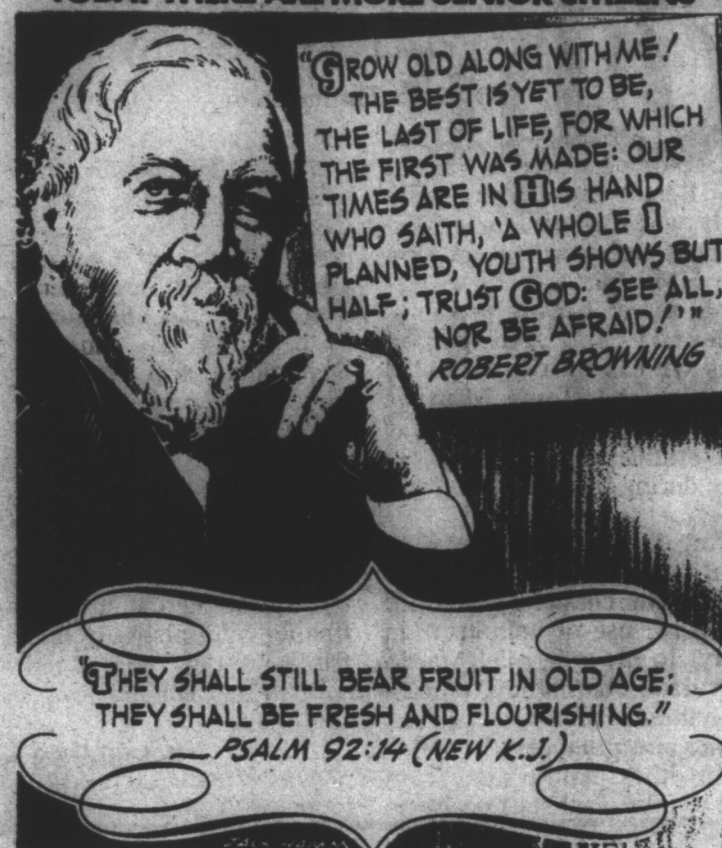
No doubt Rapha is a fine institution and has helped many people but it is a rather sharp departure from the norm of the Sunday School Board, and a caution flag pops up. Once the camel gets her nose in the tent, the tendency is to receive much more.

prayer as an excuse to ban all religion on campus; those people are wrong and should be opposed.

A Supreme Court ruling in 1990 should cause us much greater concern than this recent ruling on school prayer. In the 1990 case, Employment Division v. Smith, the court, by a vote of 6-3, took away religious freedom in a way that is causing churches to lose many court battles.

Before 1990, if the government wanted to enforce a law that infringed on religious freedom, it first had to prove a "compelling state interest." In other words, it had to show that the good of the law outweighed the damage to religious freedom, and there was no other way to accomplish what (See PRAYER on page 9)

TODAY THERE ARE MORE SENIOR CITIZENS



The graying of the church

We probably have more problems with growing old than any generation since the flood. There are dozens of agencies to assist in riding the gerontological express, insurance companies bombard us with financial peace, and meals on wheels are rolling faster than ever. Meanwhile the elusive fountain of youth is now found in cosmetics, hair colorings, and the plastic work of surgeons. "She is actually 65 but looks 40" adds fuel and will send us scurrying for the miracle wrinkle-removal lotion. Even worse is the 40 year old who looks 65. He needs sympathy.

Now the Social Security administration reveals that only 2% of Americans reach age 65 financially independent. About 30% are dependent on charity, 23% must continue to work and 45% are dependent on relatives. Moreover, the Atlanta Journal staggers us with the fact that 11 out of 12 women will become widows and the average age of the American widow is 52. Connect this with the Social Security release and it spells Trouble. Women, of necessity, must become money managers.

The National Interfaith Coalition on Aging's fact sheet has stated that 97% of people over age 65 reported some religious affiliation with 75% of them belonging to a local congregation. Obviously the local church must be heavily involved in senior adult ministries. The NICA also comments there is no organized or systemat-

ic process available to educate religious leaders with the needed information to sensitize others and to prepare churches to respond to our aging society.

In SBC circles we probably have a higher percentage of churches involved in senior adult ministries than many denominations. Even so our churches would well face an avalanche of opportunities ministering to a group with dwindling resources. Who in your church is trained, equipped, and has the genuine interest to minister to the "chronologically gifted?" It is much more than being financially secure. It means being accepted, having a purpose and being loved. William J. Diehm in his book, *How to Get Along with Difficult People*, advises that we not expect older people to be much different from any other age group, to honor and respect them, be careful about correcting their opinions and treat older people as you wish to be treated when you get old. Remember, older people love to laugh and they have a great sense of humor.

It is hard to reach a ripe old age without growing older. Perhaps the key word is "growing" rather than old. Cease to grow and we die long before we quit living. Growing spiritually, socially, and mentally brings a harvest of rewards. The church must be involved. The writer of Proverbs (16:31) said it well: "a gray head is a crown of glory: it is found in the way of righteousness." — GH

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Editor Guy Henderson
Associate Editor William H. Perkins Jr.
Advertising/News writer Teresa Dickens
Editorial Associate Florence Larrimore
Circulation Manager Renee Walley
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The Editor, Baptist Record
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(601) 968-3800

Home Mission Board elects new ministry v. p.

By Sarah Zimmerman

ATLANTA (BP) — Larry Martin, director of missions for the Greater Boston Association, unanimously was elected Home Mission Board vice president for ministry by HMB trustees.

Martin assumes his responsibilities Sept. 1, succeeding Paul Adkins who is retiring after 23 years with the Home Mission Board. Adkins received a plaque and a standing ovation from trustees during their July 15 meeting.

During Martin's nine years in Boston, the association tripled its number of churches and developed an extensive use of volunteers in ministry. In his new role, Martin will oversee chaplaincy, church and community ministries, special ministries and volunteers.

Eight other people also were elected to fill vacant staff positions during the summer meeting.

Martin King, director of public relations and marketing for Community Hospital in Anderson, Ind., was elected director of public relations and development. King is also a journalism instructor at Ball State University in Muncie, Ind. King succeeds Jim Newton, who left the HMB in May for a post with World Vision

International.

John W. Hutchins Jr., director of evangelism for the Baptist State Convention of North Carolina, was elected director of the Evangelism Church Growth Department.

Keith Walker, associate director of the Evangelism Church Growth Department, was elected associate director of the Personal Evangelism Department.

George C. Pickle, chaplain at Brotman Medical Center in Culver City, Calif., was elected director of health care chaplaincy and pastoral counseling.

Carlos A. Ferrer, accounting and finance administrator at the Hispanic Baptist Theological Seminary in San Antonio, was elected controller.

In other action, the board requested permission to use money from the Cooperative Program capital needs allocations for new Home Mission Board offices to be completed in 1995.

The board sold its offices near downtown Atlanta for \$14.5 million in 1990, planning to use receipts from the sale to buy land and construct a new facility. But the cost of the new building is now estimated at \$16 million.

Zimmerman writes for HMB.

HMB trustees authorize \$24 million bond recall

ATLANTA (BP) — The church loans division of the Home Mission Board plans to recall \$24 million in high interest bonds officials claim are costing the agency more than \$1 million a year.

HMB board members voted during their July 15 meeting to authorize the recall of the bonds, which have an average annual yield of 10.58%.

The bonds, which were made available between 1985 and 1990, were issued to raise money for church loans, said Bob Inlow, director of the HMB church loans division.

"The bonds were designed to be

called at a time like this," said Inlow. "I doubt that many Southern Baptists would want us to pay 10.58% interest for church loan capital at a time when the money could only be loaned at 8 3/4%."

The prospectus for the bond issue, or the advisory of the terms for the bonds, clearly stated they were subject to early recall, Inlow said. The highest interest bonds were scheduled to begin retiring in 1998, Mike Amott said.

"Failure to call them is a clear cut case of poor stewardship," Inlow said, adding that officials have had to weigh their duty to bond holders against their duty to all Southern Baptists.



Members of the Lloyd family holding degrees from Southern Seminary include (from left) Debra Heard Lloyd, Richard R. Lloyd Sr., Richard R. Lloyd III, R. Raymond Lloyd Jr., and Gretta Johnson Lloyd. All were on hand this spring to celebrate the ninth Southern degree earned by the family: the doctor of philosophy degree awarded to Lloyd III. (See story, page 7.) (Southern Seminary photo by Tom McDonald.)

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ACTS, VISN network near channel-share agreement

By Greg Warner and Bob Terry

FORT WORTH, Texas (ABP) — Negotiations are underway between ACTS, Southern Baptists' cable TV network, and VISN, the largest interfaith cable network, that would allow the two to share a cable TV channel while retaining their separate identities.

The deal, which network officials said could be finalized by the end of July, could eventually make the ACTS-VISN partnership the largest religious cable network in the country.

Under terms of the proposal, ACTS would use one third of the channel's airtime, or eight hours a day, and VISN would use two thirds, or 16 hours a day.

Each network would get portions of prime time and other daily time blocks. ACTS, for instance, would have two-hour time slots in each of four time blocks — morning, afternoon, evening and overnight.

"We're excited about the potential this combination represents for reaching all of America with programming designed to enhance

family values and teach the importance of a vital religious faith," said ACTS President Jack Johnson. "Our interest always has been to reach as many people as possible with the Christian message."

The 28 faith groups participating in VISN include Lutherans, Presbyterians, Episcopalians, United Methodists and other mainline Protestant denominations, as well as Eastern Orthodox, Catholic and Jewish groups.

ACTS, which went on the air in 1984, claims access to 8 million cable TV households. VISN, launched in 1988, claims 12 million households. Since few local cable TV systems now carry both, the one-channel approach has a potential audience of about 20 million households.

The cable systems that carry ACTS are concentrated in the South and Southwest, areas where VISN is weak. VISN's cable systems are focused in the North and Northeast, where ACTS has had trouble getting a hearing for its

Baptist-dominated network.

"We think this would be a wonderful way to support Southern Baptist work in pioneer areas," Johnson said.

By joining hands and building on that momentum, the ACTS-VISN partnership "will be the largest cable religious faith and values channel in very short order," predicted Nelson Price, president of VISN, which is based in New York.

Neither ACTS nor VISN has been large enough to attract major advertisers or other sources of income to their network, and both have labored under large debts incurred in launching their channels.

ACTS must move to a new satellite by the end of the year, said Richard McCartney, executive vice president of the Southern Baptist Radio and Television Commission, which owns ACTS. The move will cost at least \$420,000 a year — money ACTS (See ACTS on page 9)

O'Brien says SBC changes leave WMU in quandary

By Marty Croll

RIDGECREST, N.C. (BP) — Recent developments in the Southern Baptist Convention have left the Woman's Missionary Union in a quandary about how to fulfill its calling to promote missions, the head of the women's auxiliary admitted July 12.

The WMU can no longer sidestep the effects of the denominational controversy, Executive Director Dellanna O'Brien told about 200 Southern Baptists who took part in an hour-long dialogue session during Jericho: A Southern Baptist Missions Festival. The festival, which drew nearly 1,300 participants, was held at Ridgecrest (N.C.) Baptist Conference Center.

O'Brien's response came after she and leaders from the convention's other four mission agencies were asked how Southern Baptists' debate over orthodoxy and changes in leadership positions have impacted mission outreach.

"For all these years, WMU has really tried to stay out of the controversy. We've seen it as a men's fight," said O'Brien, a former Southern Baptist missionary in

Indonesia, during the open questioning period.

"Our hearts ache when Southern Baptist missionaries being appointed by any group need support and we find it difficult to help them," O'Brien said later. "We're in a whole new day as to how we can present the missions cause in the denomination."

WMU programs in local churches have been a cornerstone in supporting modern-day Southern Baptist missions throughout the world.

During the questioning, O'Brien repeated WMU's intent to remain an auxiliary organization that receives no money from the Southern Baptist Convention. This arrangement leaves WMU detached from the denominational appointment structure and free to choose those it will support.

WMU has become known through the years for its unwavering backing of Southern Baptist missionaries, promoting the value of cooperative missions in the denomination's local churches. But so far, by its own choice, WMU has limited the focus of its

mission education to the work of some 9,000 missionaries assigned by the Home and Foreign mission boards of the Southern Baptist Convention.

WMU members are asking whether, for example, WMU will list only Home and Foreign mission board missionaries on its widely distributed prayer calendar next year or whether it will include the fellowship's missionaries and others, O'Brien said. WMU leaders are discussing this. "As you know, we've had dialogues with the Fellowship," O'Brien said. "I don't know now. We'll have to decide by January."

At their June meeting, FMB trustees voted to send a delegation to WMU's national offices in Birmingham, Ala., to help WMU leaders understand how vital their undivided support is to the future of denominational missions. Southern Baptist history indicates missions giving is the fruit of missions education.

WMU chapters in local churches play a key role in promoting annual missions giving. (See WMU on page 9)

Impressions of a mission trip...

Batesville member recalls a volunteer effort in Honduras

By Ted L. Smith

I knew Honduras was not going to be a tropical paradise. So I figured the children on the mission trip would start whining first.

Then, as the heat and dirt got to them, the older women would start getting sick and start complaining. Then all our nerves would go taut and... as it turned out... I didn't know what I was talking about.

I was absolutely wrong. I discovered that only a few hours' exposure to the harsh reality of Honduras made each of us afraid and ashamed to even hint that we were "suffering" from the temporary absence of our usual creature comforts. We all soon realized such self-pity would merit justifiable and severe condemnation from our fellow travelers, and more importantly, from our own consciences.

It took getting used to — a swarm of dirty children pulling at our clothes and looking into our faces like we were Sears & Roebuck gods descended from heaven, capable of bestowing untold goodies upon the masses, maybe to stop their hurting for a few weeks.

In reality, the depth of poverty of the children and adults pressing around us made all the Americans on the trip filthy rich by comparison — even if they were retired and living on Social Security.

When we stepped off the plane into the humid tropical air, the first thing we noticed was the constant stares from all the people, as if we all forgot to put on our pants.

"So you are the people from the clean, non-hungry north country?" they all seemed to ask.

It got worse the further we moved into the country. We began to posture and feel a little impor-

tant like movie stars, watching what we looked like, because everybody gaped at us.

Pretty soon, we actually started believing we were something special — we had to watch ourselves or we would give credence to this lie. We are in truth rich and fortunate, and they are poor — because we were born in the United States and the people staring at us were born in the Honduras.

It's as simple as that.

It could have been the other way around. The truth is that we had nothing to do with our stations in life. The big question, "Why did we luck out and 'they' didn't?" was unanswerable. We learned not to frustrate ourselves by trying to answer it.

We soon gave up trying to rationalize the unfairness of life and concluded that for no explainable reason, God has smiled on us.

We caught ourselves constantly thanking God for allowing us to be born of parents in a place where: riots do not normally occur in which children are trampled to death over a few used clothes; we don't stand in long lines for hours to get worm pills; cast-off eyeglasses clear up the misty eyes of a leathery-faced old farmer so that he can clearly see, for the first

time in his life, the smile of his only granddaughter; we don't normally beg another person for a pair of scuffed-up shoes; a cold shower is a luxury; wooden floors are a novelty; one mango is the second and last meal of the day; a five-mile hike in bare feet awaits after seeing the doctor once a year; a beautiful girl of 15 pleads with brown eyes to pull out all of her front teeth so they won't torture her for the full year until someone else who can pull them will return.

We were shown love by having the hems of our clothes grabbed by people as they passed. We were frightened by little Honduran children as they swarmed all over us. That fear turned to tears five days later as we tried to hug them all at once for the last time, knowing the odds were against our ever seeing their faces again.

The young pastor of the dirt-floored church bade us farewell as we left to travel home across an eternity. But, he assured us, if we never met again on this earth, as brothers in Christ, we would meet again.

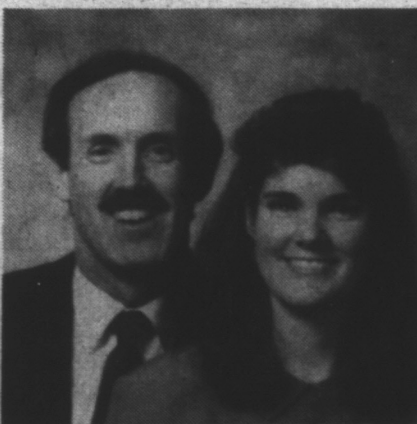
Smith is an attorney and member of First Church, Batesville. The church recently sponsored a volunteer mission trip to the Honduras.

Mississippi natives selected by Home Mission Board

Mississippi natives John Bowen and Laurie Gore were appointed to mission service by the Southern Baptist Home Mission Board in June.

Bowen, of Pontotoc, will serve with his wife, Ruth, in Fort Worth, Texas. He will be an associate director for new church extension, and she will work in family and church service.

A native of Jackson, Gore will serve as a church planter apprentice in Detroit. (Photo not available for Laurie Gore.)



John and Ruth Bowen

HMB's Wailing Wall plans stir complaints from Jewish people

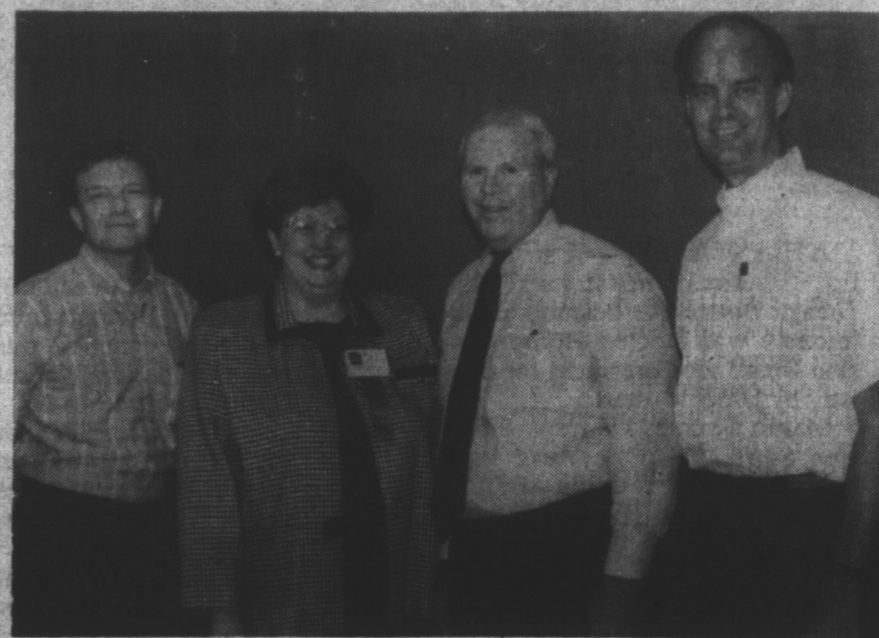
ATLANTA (BP) — Plans for Southern Baptist churches to dedicate Wailing Walls this fall have stirred complaints from the American Jewish Committee, which calls it a "manipulative use of Jewry's holiest site."

The Wailing Wall is part of the "See You at the Pole," a Home Mission Board-sponsored youth prayer emphasis planned for Sept. 16. "See You at the Pole" is an attempt to gather youth at their school's flag pole before class to

pray for their peers.

The American Jewish Committee's statement said "The Western Wall has profound meaning for Jews within the specific context of Jewish history and Jewish experience. To lift it out of that context and use it to promote witness to another faith is abusive and offensive."

Home Mission Board officials said there was no attempt to reflect negatively upon the Jewish faith.



MBMC holds father/son seminar

Mississippi Baptist Medical Center sponsored its second annual Father/Son Seminar on May 9 for fathers and their sons ages 10-14. The seminar featured fathers, physicians, and professional counselors. The seminar provided helpful information designed to enhance communication based on love and respect. Speakers were, from left, Larry Brown, staff counselor, Shepherd Staff; Sandra Holman, education coordinator, Mississippi Baptist Medical Center; Jehu Brabham, church administrator, Parkway Church, Jackson; and Ron Mumbower, EdD, counselor/family minister, First Church, Jackson. Not pictured is Will Sorey, Mississippi State Board of Health, who also spoke.

Interfaith witness director to perform Freemason study

ATLANTA (BP) — The director of the Home Mission Board's Interfaith Witness Department will take a three-month leave to produce a study comparing Masonic lodge teachings with Christian doctrine.

Gary Leazer, director of the department since 1987, will be personally responsible for researching and writing the study, said Darrell Robinson, HMB vice president for evangelism. "He can involve others as he sees fit."

Leazer, who has been with the Interfaith Witness Department since 1979, has a doctorate in philosophy of religion from Southwestern Seminary.

The Southern Baptist Convention voted for the study during its meeting in July after messenger James "Larry" Holly made a motion to form a committee to

determine whether Freemasonry is compatible with Christian doctrine.

"Most of these (anti-Masonic) writers have used Albert Pike, Albert Mackey, and others who basically are writers of 100 or so years ago," Leazer said.

"Modern (Masonic) writers have not been given the opportunity to respond, and I'm going to give that opportunity," he said. "It's going to be a balanced, objective, scholarly study."

Masonic lodges in the United States have some 3.5 million members, according to the 1992 Encyclopedia Americana.

At least three denominations have adopted stances against membership in Masonic Lodges, the Lutheran Church-Missouri Synod, the Assemblies of God, and the Presbyterian Church in America.

Women's enrichment conference set in San Antonio, March 5-7

NASHVILLE — Women across the nation will be better equipped to meet the challenges of the 90s after attending a National Christian Women's Enrichment Conference March 5-7, 1993, in San Antonio, Texas, sponsors say.

Reservations are being taken for the conference, sponsored by the Baptist Sunday School Board's Family Ministry Department in Nashville, Tenn., and the Woman's Missionary Union in Birmingham, Ala. Registration is limited to about 1,500, according to Selma Wilson, the Sunday School Board's coordinator of the event.

The conference will speak to the needs of women in the 90s, providing general sessions and workshops, she said. The women who

attend the conference are expected to discover ways to take their God-given gifts into their family life, the church, the workplace, and the world, Wilson said.

Participants can choose from 30 topics that will address personal and spiritual growth. Some of those topics include: Superwoman Syndrome, Living through Separation or Divorce, Life-styles Witness, Dealing with Negative Emotions, Money Management, Overcoming Depression, Working through Grief, Mothering in the 90s, Shopping on a Budget, Women's Health Issues, and Pornography Awareness.

Call the Family Ministry Department at the Sunday School Board, Nashville, Tenn., (615) 251-2277 for more information.

Vaughn named instructor at NOBTS

NEW ORLEANS — Chester Vaughn has been named instructor in Christian education at New Orleans Seminary.



Vaughn

Vaughn most recently served as program director for the Mississippi Baptist Convention Board. He has also been a consultant for the Baptist Sunday School Board, as well as a minister of education at First Church, Hattiesburg; Gentilly Church, New Orleans; and First Church, Hazlehurst.

Vaughn received a B.A. from Mississippi College in 1955 and an M.R.E. from New Orleans Seminary in 1957.

Church membership study shows strong SBC presence

By Charles Willis

NEW YORK (BP) — An extensive demographic study of churches and church membership in the United States shows Southern Baptists strong in numbers of churches, numbers of adherents, and geographic presence.

Southern Baptists are among the 133 Judeo-Christian church bodies reporting an overall total of 255,173 churches with 137,064,509 adherents in a study based on the 1990 U.S. census and on data supplied by the participating church bodies.

Martin Bradley, chairman of the study's operations committee and director of the Baptist Sunday School Board's Corporate Planning and Research department in Nashville, said Southern Baptist totals, as well as those for some other groups, do not match official membership records. Figures from

the study generally are higher because of the inclusion of persons who participate but are not considered full members.

Southern Baptist adherents are reported in 2,514 of the 3,105 U.S. counties. County totals may reflect persons who live in one county but worship in another, Bradley noted.

"Only United Methodists (2,965), Catholics (2,965), and Assemblies of God (2,575) are more geographically extended," Bradley observed.

In numbers of churches, Southern Baptists lead with 37,922, followed by United Methodists (37,238), and Catholics (22,441).

Bradley said Southern Baptists are most dominant in numbers of adherents in Mississippi and Alabama, where about three of every 10 persons are identified as

Southern Baptists. They are strongly dominant in 10 other states: Virginia, North Carolina, South Carolina, Kentucky, Tennessee, Missouri, Oklahoma, Arkansas, Louisiana, Georgia, and Texas. While Southern Baptists dominate in numbers and land area in Texas, Catholics are noticeably strong in the state, especially in south and southwest counties, he added.

McKinney cited data he believes will be useful in outreach and church planting. For example, more than 70% of the population of six states are churched. Those are Utah (80%), Rhode Island (77%), North Dakota (76%), Alabama (71%), Louisiana (71%), and Mississippi (70%).

In contrast, the study indicates four states have fewer than a third of the population on church rolls.

Those are Nevada, Oregon, and Alaska, each with 32%, along with Washington, with 33%.

Among the participating church bodies, the 15 denominations with adherents of 1 million or more account for 81.6% of the reported adherents.

Other bodies among those having the largest number of reported adherents are the African Methodist Episcopal Zion Church (1,142,016), American Baptist Churches in the U.S.A. (1,873,731), Assemblies of God (2,161,610), Christian Church (Disciples of Christ) (1,037,757), Christian Churches and Churches of Christ (1,213,188), Church of Jesus Christ of Latter-day Saints (3,540,820), Churches of Christ (1,681,013), Episcopal Church (2,445,286), Evangelical Lutheran Church in America (5,226,798),

Lutheran Church - Missouri Synod (2,603,725), Presbyterian Church (USA) (3,553,335), Southern Baptist Convention, United Church of Christ (1,993,459), and United Methodist Church (11,091,032).

The 22 groups with adherents of 100,000 to 999,999 accounted for an additional 4.9%. Another 80 groups reporting adherents account for 1.2%. Eleven groups reported only church locations but were unable to estimate adherents: Black Baptists; Congregational Christian Churches not part of any national body; independent, charismatic churches; independent, non-charismatic churches; and Jewish adherents are not denominations or fellowships but account for 12.2% of the adherents in the United States.

Willis writes for BSSB.

Louis Moore: Baptists are not "Republican party at prayer"

By Louis A. Moore

Has the Southern Baptist Convention become the "Republican Party at prayer?"

That question has surfaced again in the wake of charges leveled by some following the convention in Indianapolis. It brings back memories of a similar question I pondered about 14 years ago: "Is the Southern Baptist Convention the Democratic Party at prayer?"

In the late 1970s, the link between the SBC and Democrats seemed overwhelming. Among the evidence:

— Many in the SBC leadership, especially in the SBC media, displayed open admiration for Bill Moyers, then more noted as a partisan LBJ Democrat than a news commentator. Moyers is a graduate of Southwestern Seminary, Fort Worth, was once news director of that school and was considered by many SBC leaders then as an example of a religious journalist.

— Many Southern Baptists, including top leaders, showed unabashed attraction for President Jimmy Carter. In fact, several SBC leaders then were so enraptured with Carter that they worked non-stop in his election and reelection campaigns.

— SBC President Jimmy Allen (1978-79) was so caught up in the Carter presidency that when the Iran hostage situation arose, he raced to Iran to try and become involved firsthand.

The link between Democrats and Southern Baptists did not begin in the Carter years but preceded it by many decades. As late as the 1950s, our beloved denomination was landlocked in the South and very much captive to the South's culture, including the Southern wing of the Democratic Party.

One example of this linkage was Brooks Hays, president of the SBC

in 1958-59 and chairman of the Christian Life Commission 1956-57. He served for many years as a Democrat U.S. congressman from Arkansas.

The political changes in the South, the SBC, and the country as a whole are all well documented. From 1980 to 1990 many Southern Baptist pastors, like many Americans, switched party affiliation. But even now there is a strong minority in the Convention who are Democrats, offering a balance not evident previously.

But the issue is really not whether the Southern Baptist Convention should be the "Republican Party or the Democratic Party at prayer." Jesus Christ, our Lord and Savior and reason for our existence as a denomination, was neither a Republican nor a Democrat. Like him, we as a denomination should be neither.

God revealed himself in the lives of biblical people and through Jesus Christ and Holy Scripture as a God of principles and values that supersede any political power and party. Indeed, strong evidence exists that the Southern Baptist Convention is neither the Republican Party nor the Democratic Party at prayer. We must continue to strive for that balance.

Two years ago an invitation to President Bush to speak at the Southern Baptist Convention in New Orleans fizzled in the wake of Bush's invitation to some gay activists to attend a White House ceremony. On biblical principles, the majority of Southern Baptists disagree with stands on homosexuality taken by gay activists. Bush was invited to speak at the 1991 convention in Atlanta after assuring SBC leaders he had heard their concerns, but the Convention adopted a resolution deploring "the lack of initiative by the Presi-

dent and Congress in addressing the continuing abuses of the National Endowment for the Arts."

Vice President Dan Quayle was invited to speak this year because the SBC was meeting in his hometown, Indianapolis, and he had sought out SBC leaders to assure them that he is listening to their concerns, too.

Quayle's appearance brought back memories of my first introduction to Jimmy Carter. It was in the SBC pressroom in 1974 in Dallas. Carter was there to introduce then Vice President Gerald Ford at a Brotherhood Commission breakfast. (Home Mission Board President Larry Lewis says Carter declined overtures from the HMB to make a presentation during the HMB's report to the Convention in Indianapolis.)

At times, biblical principles will coincide with certain aspects of any particular political party's platform or actions, as many Christians believe is happening today with the Republican Party's platform on abortion. At other times, biblical principles will collide with a particular political party's agenda. Political leaders should never be able to assume that such support for one plank means unquestioned backing for another plank or action when biblical principles are violated.

As U.S. citizens, some Southern Baptists probably always will register as Republicans and others as Democrats. But when we pray, it will be as redeemed people who have experienced God through Jesus Christ in firsthand, personal ways, not as Republicans or Democrats.

Moore is director of media and products, Christian Life Commission, Nashville. He was religion editor of the HOUSTON CHRONICLE, 1972 to 1986.



Campers on Mission rendezvous in Illinois

Ten RV units from Mississippi banded together recently to form a caravan to Lincoln, Ill., where they joined nearly 250 other Christian RV owners at the National Campers on Mission Rally. The campers conducted worship services and attended seminars on the campers ministry and RV safety. Mississippians who made the trip included (back row, from left) Earl Allen, Grover Donaldson, Marilyn and Bud Daughdrill, Rea Craft, Norma and Charlie Tudor, Alton Alred, (middle row, from left) M.L. Summers, Frances Allen, Mary Lou Donaldson, Josie Summers, Pete Reeves, Billie Burns, Mickey Moore, Edith Alred, (from row, from left) Mattie Ray, State President James Ray, Russell Reeves, Charlie Craft, and Walter Moore.

Breast cancer prevention study seeks local women

JACKSON — Local women will have an opportunity to participate in a study aimed at preventing breast cancer in women at high risk for the disease.

Mississippi women who volunteer for the study will be among 16,000 women in the United States and Canada participating in the first major national breast cancer prevention study. A Jackson oncology group and MBMC will compile and track information on local participants during the five-year trial.

Women will be considered for the study if they are 60 or older or if they are at least 35 years old and have additional breast cancer risk factors.

Half of the volunteers in the study will take twice daily doses of tamoxifen, a synthetic hormone which has proven effective in the treatment of breast cancer. The other volunteers will take an inactive pill. Women participating in the study will be in the trial for a total of five years. Their health may continue to be tracked indefinitely.

For more information about the study or for an initial eligibility evaluation, call (601) 353-3475.

The study is being conducted by the National Surgical Adjuvant Breast and Bowel project and is sponsored by the U. S. National Cancer Institute.

Cooperative Program at work...

Mississippi Baptist camps bring CP gifts home

By Debbie Baird Buie

There's an activity at Camp Garaywa in Clinton, and a similar one at Central Hills near Kosciusko, the purpose of which epitomizes the core of the Southern Baptist Convention's missions success. The activity is called Adventure Course. It takes girls, in obstacle course fashion, from one event to another. At each event they are challenged to do their personal best, not just for their benefit, but for the benefit of their entire group.

"These challenges cannot be met by the individual's efforts alone," said Helen Price, Mississippi WMU's camp director. "All require the girls to help one another. Every challenge takes communication and cooperation."

And that is not unlike the work of Southern Baptists. Just as Camp Garaywa and Central Hills depend on the support of the Cooperative Program to provide week-long camping opportunities, the Cooperative Program depends on the communication and cooperation among Mississippi Baptists and their churches.

According to Paul Harrell, Brotherhood Department director, Cooperative Program funds make ownership of Central Hills possible, as well as provides funds to hire staff for summer Royal Ambassador camps.

"Camp Garaywa is owned and operated by the Mississippi Woman's Missionary Union and WMU is fully-funded by Cooperative Program gifts," Price said, "so Camp Garaywa is here because of the allocations churches make toward the Cooperative Program in their annual budgets."

It seems that everything at Camp Garaywa is designed to give back to the giver, multiplied. It is here, as at Central Hills, that we can see the Cooperative Program come full circle. Think about how many missionaries begin their testimony with, "It was at GA (or RA) camp that I first felt God calling me to the mission field."

"The theme for Camp Garaywa is



A young camper studies her Bible lesson in a quiet spot on the Garaywa campus.

missions — it is our central truth," said Price, "and what is missions without the Cooperative Program."

While each challenge on the Adventure Course teaches communication and cooperation, it also builds confidence and self-esteem, as well as trust and faith in others. When an activity is completed, a challenge met, a spiritual truth is presented that gives deeper meaning to what the girls have attempted and accomplished.

Throughout the one-week camp girls are shown, through mission and Bible study, how the Cooperative Program works. They learn how the Cooperative Program funds missions and supports missionaries (along with missions offerings). They also learn the biblical basis for the study. For example, a mission study on latchkey children in Alabama is accompanied by a Bible study on "Serving the Children."

"Each lesson brings it back to home," Price said. Perhaps some of the girls are latchkey children themselves, or have friends who are.

"Our lessons challenge them to

return to their homes and discover the needs around them and then meet those needs by doing the deeds necessary to minister," she added. "The entire camp program is based on the theme 'Will You be the One: Neighborhood Needs/Neighborhood Deeds.'"

There is always a missionary or two in residence during the 10-week camp summer. Monday through Thursday, the girls spend an inspiring hour with them. There is also swimming, archery, crafts, and quiet time to round out the week.

In 10 weeks at Camp Garaywa, Mississippi Baptists touch the lives of more than 2,500 girls through their Cooperative Program allocations. Add that to the 1,075 youths and children who attend six weeks of camps at Central Hills, and one will understand how his gifts are an investment in Mississippi's missions future.

Like on the Faithwalk — a nature trail Camp Garaywa's girls follow blindfolded, guided only by verbal instruction. "There is a spiritual application to everything

we do," Price said. "The lesson is that during their journey in a Christian life they are going to be impeded by things that will slow them down or attempt to get them off the path. They have to listen for the voice of the Lord and trust him to lead them through their journey well."

"We try to equip them for that while they are here," she said, "and we see a difference from Monday to Friday."

Equipping is what the Cooperative Program is all about — equipping missionaries to do the work God has called them to at home and abroad, equipping churches to make a difference in their communities, and equipping people of all ages to minister where they are.

There is one stop on Adventure Course that simply consists of a circle marked on the ground and a upturned box some feet away with a rope hanging between. The object is to get hold of the rope without stepping out of the circle the to swing over to the box without touching the ground in between. All 14 cabin mates must



Part of the Adventure Course at Garaywa requires all 14 cabin mates to cooperate in swinging from a circle marked on the ground to an upturned box some feet away. The challenge illustrates the necessity of being equipped as Christians for the task of taking the gospel to the world.



A Garaywa counselor prepares a camper for the "Highway to Heaven," part of the Adventure Course. It teaches girls how to put complete trust in the strength of the harness and cable on which they glide. Parallel to that lesson is putting trust in God to be led along the straight and narrow way.

make it over carrying a bucket of water which cannot spill. The lesson is that we have a task that requires us to be equipped as well as challenged, but it takes cooperation to accomplish the task.

The box represents an isolated place where no one has heard the gospel, and unless the obstacles and difficulties can be overcome, they will never know Jesus Christ. Perhaps that rope hanging in the middle is the Cooperative Program — each Baptist is challenged to get hold of it to reach the world for the Lord. Ask any little girl who has swung from the circle to the upturned box. It requires a lot of cooperation.

Buie is a freelance writer living in Vicksburg.

Thelma Casey shines through life's adversities...

By Indy Whitten

Thelma Casey is a plucky woman, confined to a wheelchair at the Southaven Health Center. Her left side became completely paralyzed in 1971, and she has been in nursing homes for 19 of her 68 years.

Thelma's life as a child was far from easy. Her father was a sharecropper in Coldwater, and her mother died when Thelma was six. Besides her, there were a three-year-old son and a seven-week-old baby girl. Her mother died of blood poisoning a few weeks after the baby's birth.

Thelma's grandmother took the baby girl, and though she never told anybody, little Thelma kept asking herself, "Why didn't Grandmother take me, too?" She really didn't have a childhood; she was shifted from "pillar to post."

She lived with an aunt and uncle for two years when she was in the second and third grades. This was really not a pleasant arrangement because Thelma felt that she was an unwelcome burden. Her aunt did not get up in the mornings, so Thelma had to set the alarm clock, get her own breakfast, and try to get to school on time.

During the two years with her aunt and uncle, Thelma's daddy and brother did not go to see her a single time. She often would cry herself to sleep at night, wishing that they would come. From a distance of 60 years, Thelma says, "From the time my mama died until I married, nobody really loved me — at least I felt that way."

Soon Thelma decided to go back and live with her daddy, stepmother

and the five children in their household. Thelma had to work very hard. She carried water, took care of the children, and washed and ironed. She tried to go to school but could not begin each fall until all the cotton was picked. She had no school books and had great difficulty borrowing books from her classmates. She began the 9th grade, but decided not to continue.

Thelma married at the age of 16, partly to get away from home. Her husband was a fine Christian man and they had five children. When the fifth child was born, she had blood poisoning, similar to her mother's case. Her husband prayed that God would let her live, but her daddy said, "There's no use to pray. She will die just like her mother did."

Thelma's daddy was of a religious persuasion that baptism and good works were the key to getting to heaven. When Thelma was 14, he said, "It's about time you were baptized and tried to live a good life, and just maybe you can get to heaven where your mama is." Her daddy didn't know how to tell her about Jesus, and that He is the only way to Heaven.

Beginning with her paralysis in 1971, Thelma was on the brink of death at least six times. Once she was in intensive care for two months and the doctors could not give the family any hope that she would live. "But God had other ideas," Thelma says with a triumphant smile.

"The strain on my husband was great and in 1975, he took his own life," she said as her face clouded.

Thelma Casey is a "moving spirit" (by wheelchair) around the Southaven Center. She keeps active and tries to encourage others. She reads and writes letters and talks to those around her about Jesus. She is somewhat of a "crusader," writing a letter to the governor of Mississippi telling him of the great need to enlarge facilities in the home. She proudly displays the governor's reply.

Friends and family of Thelma are amazed at how she takes her condition. Her reply is, "God is my refuge and strength. I am in this nursing home finding out why God let me live."

What a victory!

Whitten and her husband, Charles, are volunteer prayer coordinators at MBCB.

HOUSE TOPS

What I tell you in the darkness, speak in the light: and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

July 23, 1992

HOUSE TOPS is a supplement to the Baptist Record and is produced by the Mississippi Baptist Convention Board.

ZIMBABWE EXPERIENCE

By Julia Otis

Calvary Church, Tupelo

In March, seven of us went to Zimbabwe to lead conferences at an associational Woman's Missionary Union training retreat. Teams of leaders came from all over Zimbabwe to the camp out of Gweru in the center of the country. I led the conference for "little helpers" (Mission Friends) leaders.

There were seven leaders in my conference: five who spoke Shona as their first language and two who spoke Ndebele. All of them understood English but some spoke it better than others.

From the very beginning I was impressed by how helpful and kind these women were. They were really patient with me the whole weekend. Twice, one of them stopped what was going on and explained something in Shona to the one woman who spoke the least English and, also, to help the others understand more clearly. The two who spoke Ndebele listened quietly even though they did not understand any more than I did what was being said.

When we were making Japanese fans and lanterns, those who caught on easily just naturally turned to those who needed help. The same helpfulness was shown when we were making posters for them to use as they trained leaders in the churches in their associations.

I was glad to see leaders acting as we teach preschoolers to act. It was easy to tell that the teachings of Jesus were a natural part of these women's lives and that what they had heard, preached, and taught were important to them.

I am thankful for women in Zimbabwe who teach little children that God loves them. For the missionaries who first taught the women and their parents, and for Southern Baptists who sent the missionaries. I am thankful for the Mississippi/Zimbabwe Partnership which gave me an opportunity to meet and work with these WMU leaders.

HT

For more information on how you can participate in the Zimbabwe-Mississippi Partnership, contact Bill Hardy at P.O. Box 530, Jackson, MS 39205-0530

CENTRAL HILLS BAPTIST RETREAT SUMMER CAMP STAFF, 1992



Pictured are summer camp staffers at Central Hills Baptist Retreat for 1992.

Left to Right; **First Row:** Chris Cochran, Hickory; Stephen May, Quitman; Billy Jack White, Kosciusko; Jon Cooper, Jackson; Kevin Ballard, Carrollton; Heath Cooper, Philadelphia; Todd Watkins, Kosciusko (Food Service Director); **Second Row:** Roddy Reed, Edwards; Kevin Earnest, Brandon; Jamie Ramage, Kosciusko; Philip Allan, Brooklyn; Les Stapp, Jackson; Keith Holt, West (Maintenance Assistant); Andy Pittman, Tupelo (Program Assistant); Dan West, Kosciusko (Manager); **Third Row:** Dorothy Portis, Sallis (Food Service); June Shaw, Eupora (Senior Volunteer); Pearl Ferrell, Brookhaven (Senior Volunteer); Peggy Tyler, Kosciusko (Secretary); Frankie Sue Power, Weir (Senior Volunteer); Agnes Worrell, Ackerman (Senior Volunteer); **Fourth Row:** Tim Smith, Ecu; Johnny Thomas, Lena; Dorothy Mallett, West (Food Service); Leslie Luckett, Carthage (Food Service); Johnnie Erving, West (Food Service); Mae Bertha Sellers, West (Food Service); Lavell Worell, Ackerman (Senior Volunteer); George Ferrell, Brookhaven (Senior Volunteer); **Fifth Row:** Marty Ward, Pickens; Brent Richardson, Kosciusko; Paul Rogers, Laurel; Thomas Calhoun, Mendenhall; Jerel Wade, Laurel; Josh Wright, Wesson; Paul Love, West; **Sixth Row:** Steven Maughan, Coldwater; John Winscott, Prentiss; Corey Tutor, Pontotoc; Roan Crain, Franklinton, La.; Stacey Davis, Morton; Ashley Hood, Canton; Dwayne Parker, Laurel; Curtis Power, Weir (Senior Volunteer); **Not Pictured:** Scott Wilson, Clinton; C. E. Hunt, Bossier City, La. (Senior Volunteer); Cleo Hunt, Bossier City, La.; Kevin McLeod, Ackerman; Kent Marshall, Vicksburg; Karl Koch, Blue Mountain; Betty Hill, West (Food Service); Maggie Crenshaw, Louisville (Senior Volunteer); Sara Ward, Louisville (Senior Volunteer).

Student staffers at Central Hills are assigned to work as counselors, activity instructors and operations workers. The senior adult volunteers are assigned to work in maintenance, food service, the hand crafts shop, the snack/souvenir shop and other roles. Our food service workers are local people who live at home.

In addition to these students, senior adults, food service workers and regular staffers other volunteers have worked one week at a time as volunteer counselors. Six volunteer counselors are needed for each week of summer camp.

For information on becoming a volunteer, contact:

Dan West, Manager
P. O. Box 723
Kosciusko, MS 39090-0723
(601)289-9730



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'THE LAOS - ALL GOD'S PEOPLE ON MISSION FOR HIM'

When renewed lay people become excited about God and His presence with them, they understand the true meaning of Acts 2:46-47, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all people. And the Lord added to the church daily such as should be saved." Continuing daily in one accord in the "marketplace," praising God, and ministering to people along the way, is the goal of our Church Renewal Journey. When renewed people become excited about God, they are more willing to make a commitment to become involved in the life of the church. Wouldn't you like to have more new life and more commitment in your church?

Mississippi Church Renewal Coordinators led weekend ministries in 34 churches in 1991. For more information, contact the Brotherhood Department.

PRESIDENT
VICE PRESIDENT
SECRETARY

CHURCH RENEWAL SPECIALIZED TRAINING CONFERENCES
Saturday, 9 a.m. to 3 p.m.

August 8, 1992
August 15, 1992

First Baptist Church • Hattiesburg
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Conferences will be conducted for the following areas:

- Renewal Coordinators
- Youth Coordinators
- Children's Workers
- Adult Team Members
- Youth Team Members

The purpose of the Lay Missions Conference is to help explore ways to extend Christ's Kingdom through the concept of Marketplace Ministry. If we are to win Mississippi and the world to Jesus in our generation, it is significant that each of us become marketplace ministers.

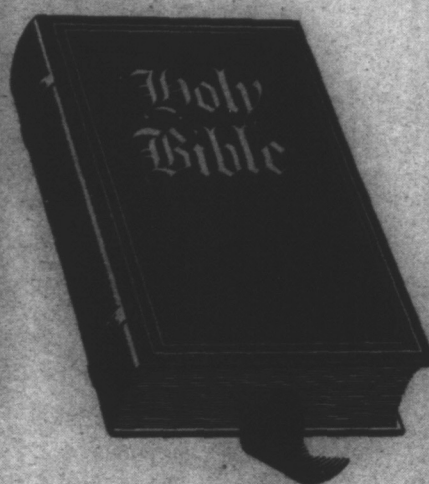
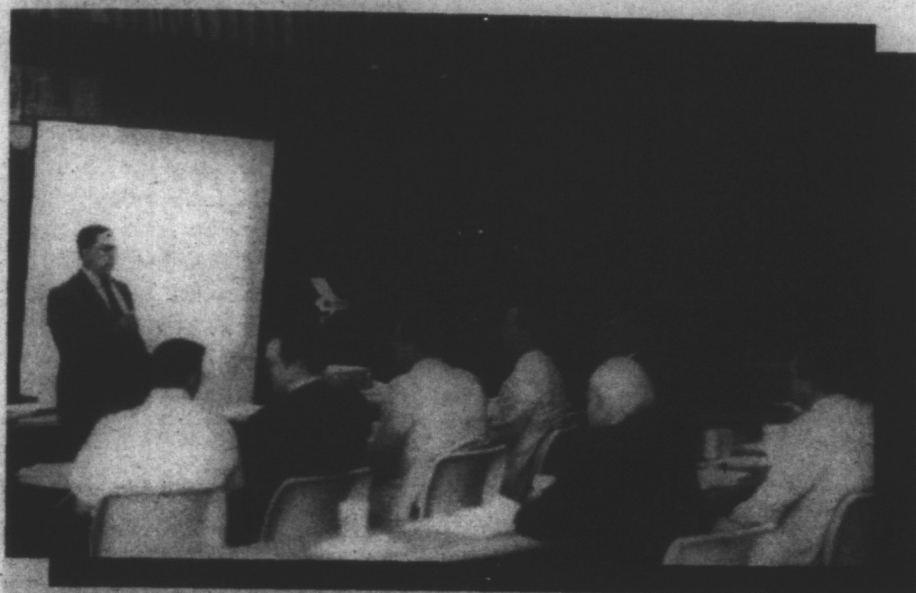


Laura — Freelance writer, conference speaker, student missionary, US-2er, BSU director, home missionary, first national evangelism consultant for women (HMB)

Writer, Bible teacher, speaker, monologist, award winning playwright, noted Christian actress, recognized professional and volunteer, wife and homemaker



HouseTops



Mississippi Prayergram July 23 – August 6, 1992

Keepr praying for Hong Kong as they approach 1997 and become a part of China. Pray that the Christian churches will take every opportunity to evangelize and nurture believers during these days.

Pray that a well can be dug on the hospital compound in Ogbomosho, Nigeria. There have been problems in getting this done and clean, clear water is greatly needed.

Pray for six different places in the Tashkent (capital city of Uzbekistan, Commonwealth of Independent States of the Former Soviet Union) area where gospel meetings are being held. Ask God to call out career and associate workers to plant churches among the Koreans who live there.

Pray for the seven-state convocation of the Miss. River Ministry to be held at the Eudora Baptist Church, Memphis, Tenn., August 7-8, 1992.

Pray for the Baptist Church Getsemine and the pastor, George Pringle (son-in-law of Dr. Herbert Caudill, who spent time in a Cuban prison). The church was burglarized at the end of April 1992, and sound equipment was taken.

Pray for Lisa Chilson, a Mission Service Corps missionary, serving as associate director of the East Seventh Street Baptist Ministry in New York, N.Y., in a housing project on the Lower East Side. Pray for a team of workers to help her, and one or two people to be called to start a church in the project.

Pray that Mississippi Baptists will be supportive of students of their churches who will be entering college this fall. The State Department of Student Work suggest a special worship service during August with the emphasis "1992: On-To-College Emphasis."

Pray for activities held at the Gulfshore Baptist Assembly that they may be a time of fellowship, worship and training.

Continue to pray for Zimbabwe and the Mississippi-Zimbabwe Partnership. Requests continue to come for people from all fields "go over and help them." A late request was for three brick layers and a carpenter for a church in the interior of the country near Gokwe.

**Mississippi Baptist
Prayer Line
969-PRAY**

SEMINARY EXTENSION

Jack Cunningham from the Seminary Extension Department, Nashville, Tenn. recently shared the following information during a Seminary Extension Update meeting held at the Mississippi Baptist Convention Board.

Mississippi elected the first director of Seminary Extension in the Southern Baptist Convention in 1951. The first classes met in the Mississippi Baptist Convention Board Building located in what is now the Heber Ladner Building across from the capitol.

Mississippi now has 33 Extension Centers with 17 of these centers currently offering classes. The 1992-93 catalogues are available through the Cooperative Missions Department. Simply call or write Richard Brogan, Consultant, Cooperative Missions Department, P.O. Box 530, Jackson, MS 39205-0530; Phone: (601)968-3800, extension 3961.

Mass Evangelism Seminar for Mississippi Church Leaders

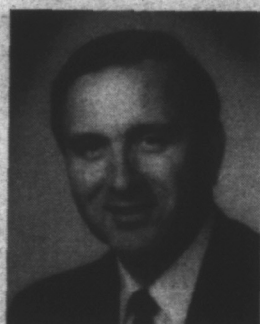
A mass evangelism seminar for Mississippi church leaders is scheduled for Aug. 20-21 at the Baptist Building in Jackson.

Sponsored by the Mississippi Baptist Convention Board and the Home Mission Board, the meeting will teach such topics as ways to attract non-attenders through special evangelistic events, ways to plan an exciting music program, and ways to put freshness in an evangelistic invitation.

Registration is to be made through the MBCB's Evangelism Department, P. O. Box 530, Jackson, MS 39205 by August 15. Cost is \$15 per person which includes materials and two meals. Registrants make their own overnight accommodations.

The program begins at noon on Aug. 20 and concludes at noon the next day.

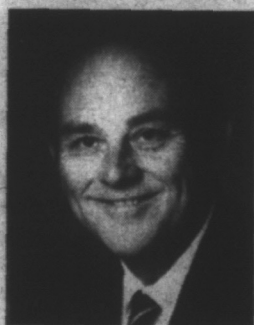
Speakers include Richard Harris, director of the Mass Evangelism Department of the Home Mission Board; Thad Hamilton, associate director of the Mass Evangelism Department of the HMB; Ralph Smith, pastor of Hyde Park Church, Austin, Tex.; Charles Harvey Sr., adjunct professor at New Orleans Seminary; J. Garland McKee, director of the Evangelism Department at the Mississippi Baptist Convention Board, and James Fancher, consultant in the Evangelism Department at the MBCB.



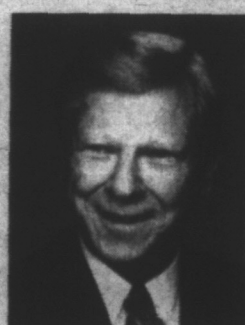
Richard Harris



Thad Hamilton



Ralph Smith



Charles Harvey

1992 ADULT CHOIR FESTIVAL

October 23-24, 1992
Alta Woods Baptist Church
Jackson, Miss.



GUEST CLINICIAN
Mark Blankenship
Consultant, Church Music Department
Baptist Sunday School Board

SCHEDULE

FRIDAY, October 23, 1992

7:00 p.m. Welcome and Choirs Sing
9:30 p.m. Dismiss for the night

SATURDAY, October 24, 1992

9:00 a.m. Choirs Sing
(warm up rooms will be available
Saturday at 8:15 a.m.)
Noon Dismiss

For registration form and other
information please contact:

L. Graham Smith, Director
Church Music Department
MBCB, P.O. Box 530
Jackson, MS 39205-0530
Phone: (601)968-3800, extension 3867.

THIRD ANNUAL SCHOOL FOR PASTORS AND WIVES AUGUST 6-7, 1992



Mississippi College
in cooperation
Church Administration-Pastoral Ministries,
Sunday School and Church Music Departments
of the
Mississippi Baptist Convention Board



**The FOREIGN
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BOARD
is looking
for a few good
teachers.**

Actually, the FMB is only helping Baptists
make contacts with foreign schools so
that the Baptists can help minister in for-
eign countries and help the missionaries
there.

For instance, Uzbekistan needs 106
English language teachers to work there
for minimum one year periods. The Chris-
tian Academy in Tokyo, Japan, needs a vari-
ety of teachers and staffers for up to four-
year terms. Other countries such as Ger-
many, Saudi Arabia, Kuwait, Egypt, Jordan,
Korea, Peru, Colombia, Ecuador, all need
teachers for various programs. And a num-
ber of schools for missionary children are
in need of teachers.

The FMB's Baptists Living Abroad and
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Starkville's Lloyd family boasts seminary record

By William H. Perkins Jr.

You could say that the Lloyd family of Starkville measures their loyalty to Southern Seminary by degrees — nine degrees, to be exact.

It all started back in 1926, when Richard R. Lloyd Sr. received his bachelor of theology degree from the seminary, which is located in Louisville, Ky. The most recent family graduate is his grandson, Richard R. Lloyd III, who was awarded the school's doctor of philosophy degree in the spring of this year.

In between, the family has seven other Southern degrees, according to R. Raymond Lloyd Jr., pastor of First Church in Starkville.

"Dad came from Pennsylvania to attend the seminary because of the strength and biblical nature of the institution. There is a high spiritual quality and fine quality of theological education at Southern Seminary," he explained.

Lloyd Jr. carried on the tradition by attaining the bachelor of divinity degree in 1953 and the doctor of theology degree in 1960, but he may have had more interests as a student than just making good grades.

"I met my wife there," he pointed out.

Gretta Johnson Lloyd earned the master of religious education degree from the seminary in 1954.

So when Lloyd III began contemplating his seminary choices after finishing at Samford College in Alabama, one institution obviously carried a lot of weight. He chose Southern. Would he have been disowned otherwise?

"I better not answer that," he replied.

"I was born in Louisville while Dad was finishing up his Th.D. at the seminary. Many of the faculty members at Samford were from the seminary. There was no reason not

to go to Southern Seminary," he said.

In addition to his recent doctorate, Lloyd III also received the master of divinity degree in 1983 and master of theology degree in 1985 from the seminary.

Not to be outdone, Debra Heard Lloyd, wife of Lloyd III and fellow Samford graduate, received the master of divinity degree in religious education in 1983 and the doctor of education degree in 1990, both from Southern (where else?).

Pat Cole, spokesman for the seminary, is confident that the Lloyds hold the record for most degrees in one family.

"Five degrees in a family would not be uncommon, but nine degrees? Yes, that is very uncommon. The Lloyds have been very supportive alumni, too," he said.

The significance of the Lloyd family to the Baptist way of life doesn't end with their manifold degrees, however.

Lloyd Sr., now 90 years of age and living with his son in Starkville, preached the gospel for an incredible 65 years. Lloyd Jr. was recently honored on his 20th anniversary as pastor of First Church in Starkville.

Gretta Lloyd has been a special instructor at the Nigerian Baptist Theological Seminary in Ogbomoso, Nigeria, and will return there soon along with her husband, who will also serve on the faculty. She is known around Mississippi for her activism in WMU and church music projects.

Lloyd III is pastor of Upton Church in Upton, Ky., and Debra Lloyd is an adjunct professor in the School of Religious Education at Southern Seminary.

Lloyd III has a simple explanation for why his family feels such a special bond with the school.

"It is more than a seminary. It is a cherished place," he said.

Semester missionary to Germany finds service "spiritually rewarding"

By Thomas Jamieson

I recently returned from Germany where I served as a semester missionary volunteer through

Delta State University. I served in Weisbaden at Immanuel Baptist Church, an international English-speaking church started because of the American military presence there. That group still comprises a large percentage of the congregation.

It was the most spiritually rewarding time of my life. I grew like never before. I learned to depend on Christ more and more every day. It was truly a blessing to have such an awesome opportunity to serve Christ.

I was youth director at Immanuel and God truly blessed the program. The youth group more than

doubled in size. It was a joy to see new kids each week. To see young people growing in Christ and interested in spiritual matters was an unbelievable experience. I didn't build the youth program; God just used me a little. He built that program.

The youth met weekly for a Bible study called "Salt," where many contacts were made and youth were taught and disciplined. I tried to plan many events to bring the kids together. Everything also had prayer and devotion. I always wanted it to be Christ-centered.

The great reward for me was seeing youth accept Christ, be baptized, and grow in him. It was awesome to see God answering prayer in such a mighty way. I prayed for each youth, everyday, by name, and in doing so God also changed my heart so that I became more Christlike.

Jamieson, of Holly Springs, will soon begin his master's degree study at New Orleans Seminary.

Thursday, July 23, 1992

BAPTIST RECORD PAGE 7

Sunday School Department lists churches with sustained growth

"Sustained commitment to the basics of Sunday School work enables churches to show consistent growth," according to Keith Wilkinson, Sunday School Department director, Mississippi Baptist Convention Board.

The Sunday School Department recently released a list of 46 Mississippi churches which have sustained five consecutive years of Sunday School enrollment increase, and 35 churches with five consecutive years of Sunday School attendance increase.

Churches with five consecutive years of Sunday School enrollment increase (by association) are: ALCORN: Wheeler Grove; BOLIVAR: Boyle, First, Calvary, Cleveland; CHICKASAW: Amity; COPIAH: New Zion, Rocky Hill; NORTHWEST: Coldwater, First, Lake Forest, Longview Heights; GULF COAST: Michael Memorial;

HINDS-MADISON: Flag Chapel, First, Jackson, Morrison Heights; ITAWAMBA: New Home; JACKSON: Ft. Bayou, First, VanCleave; JONES, Ellisville, First, Salem Heights; LA-FAYETTE: New Hope; LAUDERDALE: Northcrest; LEAKE: Madden; LEBANON: Providence, Temple, Hattiesburg; LEE: Harrisburg; LEFLORE: Christ; LINCOLN: Easthaven; LOWNDES: Canaan, Mt. Vernon; MONTGOMERY: First, Winona; NESHABA: Grace; PANOLA: Pope; PONTO-TOC: Friendship, Green Valley; PRENTISS: Candler, Thrasher; RANKIN: Brandon, First, Crossgates, First, Florence; SCOTT: Forest, Homewood, Liberty; SIMPSON: Macedonia; SMITH: First, Taylorsville; TIPPAH: Harmony, West Ripley; WAYNE: Calvary, Waynesboro.

Churches with five consecutive years of Sunday School atten-

dance increase are: BOLIVAR: Calvary, Cleveland; COPIAH: Antioch; NORTHWEST: Coldwater, First, Evansville, Longview Heights, Mt. Zion DeSoto; GULF COAST: Michael Memorial; HINDS-MADISON: Madison, First, Morrison Heights, Wynn-dale; ITAWAMBA: New Home; JACKSON: East Moss Point, Hurlley, Lilly Orchard, VanCleave, First; JONES: Salem Heights, West Ellisville; LAUDERDALE: Collinsville, First, Northcrest; LEBANON: Hattiesburg, First; LEE: Belden, Verona, First; LEFLORE: Christ; LINCOLN: Southway; LOWNDES: Canaan; PEARL RIVER: Pine Grove; PONTOTOC: Friendship; PRENTISS: Thrasher; RANKIN: Brandon, First, Crossgates; SCOTT: Homewood; UNION COUNTY: Hillcrest; WASHINGTON: Riverport; WAYNE: Calvary, Waynesboro; WINSTON: Wess Chapel.



Three Mississippi Mission Service Corps volunteers recently completed orientation for long-term ministry with the Home Mission Board. Attending were Sidney Ellis of Jackson, church renewal coordinator working with the Brotherhood Department, and Mary and Max Ball of Sumrall serving as MSC coordinators for Area 9 (seven counties in Gulf Coast area).

Hensley receives 1992 Brooks Hays Citizenship Award

J. Clark Hensley has been awarded the 1992 Brooks Hays Citizenship Award by Second Baptist Church, Little Rock, Ark.

Hensley served as director of Christian Action Commission of the Mississippi Baptist Convention for 16 years, until retiring in 1982.

He continues to write and speak in conferences across the nation. He and his wife, Margaret, live in Clinton.

Report says child poverty rising, worst in the South

WASHINGTON, D.C. (ABP) — The number of American children living in poverty rose by more than 1 million during the decade of the 1980s, according to an analysis by the Children's Defense Fund in Washington, D.C.

The study, based on U.S. Census figures for 1980 and 1990, indicates 11.2 million children under 18 lived below the poverty level in 1990 — an increase of 1.1 million from 1980. That represents about 18% of all children under 18 nationwide.

During the decade, child-poverty rates rose in 33 of the 50 states, the report said.

Stella Ogata, a spokeswoman for the Children's Defense Fund, blamed the rise on the fact family earnings have not kept up with inflation, while the government has trimmed the budgets of income-support programs.

Eight of the 10 states with the highest child-poverty rates are in the South and Southwest, where Southern Baptists are most numerous.

That fact should spur Baptists to action, said Robert Parham, direc-

tor of the Baptist Center for Ethics in Nashville, Tenn. "The 1990 U.S. Census figures remind us that the nation's Bible belt and child-poverty belt are the same belt," Parham said.

"Why is it that the most religious region in America has the highest percentage of children trapped in crippling poverty?" Parham asked. "The taproot answer is that too many Christians divorce their faith from public policy. We have missed the message of God's prophets, who said 'Do justice.'"

"If Baptists and other Christians do not start loving their neighbors through public-policy initiatives that care for the weakest members of our society, we will reap a whirlwind of social and spiritual judgment," Parham warned.

The 10 states with the highest child-poverty rates in 1990 were Mississippi (33.5%), Louisiana (32.8%), New Mexico (27.5%), West Virginia (25.9%), Arkansas (25%), Kentucky (24.5%), Alabama (24%), Texas (24%), Arizona (21.7%) and Oklahoma (21.4%), according to the Children's Defense Fund.

August church renewal training event cancelled

The Church Renewal Specialized Training Conference, scheduled for Aug. 8, has been cancelled.

The conference at First Church, Grenada, is still scheduled for Aug. 15. Gary Thaggard, a renewal coordinator from Carthage, will coordinate the conference.

Additional information is available from Sidney Ellis, Brotherhood Department, Mississippi Baptist Convention Board.

Just for the Record

The New Tradition will be in concert July 26, 7 p.m. at First Church, Vicksburg. The four Christian musicians play traditional Bluegrass and sing Southern gospel, influenced by country music. A love offering will be taken.

Faith Baptist Church, Homer, Ala., is seeking a full-time pastor. Candidates are asked to send a resume plus videotape of a regular Sunday service in which they preach by Aug. 31 to: Faith Baptist Church Pulpit Committee, P. O. Box 1405, Homer, AK 99603.

Letters to the editor



Decide for life

Editor:

About 17 years ago, the man who later became my husband got a teenage girl pregnant. He was young also. I feel that he loved this young woman and would have married her. He, however, did not have very much money. A decision was made for the young woman to have an abortion. Even though he wasn't a Christian at the time, he said that he felt it was wrong.

I truly believe that if he had had an extra 24 hours, he might have gotten his thoughts together and persuaded the young woman to marry him.

He did not tell me about this part of his past until after the birth of our third child. He has had to deal with a lot of emotional feelings because of the decision for the abortion many years ago. He made this statement to me: "I wonder what would have happened if the decision had not been made."

This is a political year and the abortion issue is very active. However, I hope that the individuals who are faced with this decision will go to the Lord for guidance. I really feel that he will direct them to the way of life.

Name withheld

Blood drive succeeds

Editor:

With only 24 hours' notice, 34 persons responded, with 27 donating, to a blood drive spearheaded by Lowell Ingram, pastor of Strong Hope Church. The drive was for the benefit of Connie Hamilton, 11, who is waiting to receive a liver transplant. At present, Connie is at the University Hospital in Jackson where she is receiving frequent transfusions of both whole blood and platelets.

Connie made a profession of faith, along with 17 others, at VBS. In addition, Connie was very influential in explaining salvation to two of her friends who also made professions of faith.

We hope the blood drive and resulting units of blood drawn by the Miss. Central Blood Center will be an inspiration to other churches and organizations when there is a shortage at the bank.

Evelyn King
Wesson

Shocked at trustees

Editor:

We are missionaries to Poland, appointed in December 1991. Since then, we have been deeply troubled with the disturbing events our trustees have either allowed or encouraged at the FMB.

First, the Ruschlikon Baptist Seminary was illegally defunded against the wishes of Southern Baptists (95% of letters written to the trustees were not in favor of defunding). They ignored them.

Second, our trustees unduly slandered our European Baptist collaborators by claiming they are not evangelistic enough (they baptize more new Christians per Baptist than we do). These actions have now caused Baptist nationals around the world to wonder whether the FMB will

follow through on promises it makes.

We have also seen another move against Dr. Parks since his Convention sermon. Apparently, many trustees are out to silence him because he maintains his right as president to tell us when things are amiss at the FMB. It shows that these trustees stopped listening to him long ago. So were the prophets treated.

We are shocked to hear that many trustees have called into question the commitment of the WMU to missions. How can they do that? Every sensible Southern Baptist and definitely every missionary believes these godly women support us. This is outrageous.

We plead with our trustees to listen to the warnings of Parks. We ask Southern Baptists to pray for us. Already hundreds of new opportunities have been lost because of the politics of a few. The Bible tells us to repent. We believe that is in order before God will forgive us. We are praying for a miracle so we can get back to doing missions.

Kevin and Jan Rutledge
Lublin, Poland

Doesn't understand

Editor:

I have so much trouble understanding your obvious attitude in every article you write. In July 9 issue, "Marks of integrity," you say how we need to be sweet and understanding with much compassion, and quote James 3:10-11. But further words seem to take all this away. The next article, "Foreign Mission Board's search for new president," your wording is a slap at fundamental/conservatives, as always. The last paragraph is another slap.

I think negative thoughts are in every article you write, and SBC does not need this.

Katherine Bartram
Tylertown

Applause for Quayle

Editor:

We applaud Vice President Dan Quayle and President Bush for their courageous stand for moral values of families in our nation. As the family goes, so goes the nation. Nerve endings of immorality were touched and seared from Hollywood to the TV and national newspaper media by the vice president's speech on May 20 which brought forth the fireball frenzy, abuse, criticism, and sarcasm.

The Constitution of this nation reminds us of the integrity and dependence upon God's leadership and righteous standards which our forefathers penned into this mighty instrument.

Thank God for leaders who are not ashamed to speak out for the traditional family values upon which, by faith in him who created all things, this land became One Nation Under God. It is time we speak and let voices of morality and fairness be heard from high places in our nation.

We, as a small church, are concerned about our nation, its leaders,

and its families who are holding on to the responsibilities of Christian citizens set forth in God's Word (Romans 13) and we are praying for each of our leaders that he or she may seek and follow God's leadership.

Hopewell Baptist Church
Little Rock

Lies about Masons?

Editor:

I would like to express my opinion concerning the lies and false accusations that have been printed in the Baptist Record and newspapers recently concerning Masons. We have been accused of being devil worshippers and a satanic cult. These are bald-faced lies and I along with thousands of other Masons resent these accusations.

Apparently, the Southern Baptist Association and Larry Holly, from Beaumont, Texas, think they have been sent by God to judge Masonry and other organizations. Wrong!

The teachings of the Masonic Fraternity come straight from the King James version of the Holy Bible. We do not accept atheists in our fraternity.

I have been a Mason for eight years. I have been a Southern Baptist for 30 years. I am proud to be a Mason, but for the first time in my life I am ashamed to say that I am a Southern Baptist.

I have discontinued paying tithes to my church because a part of this money goes to support the Southern Baptist Association; and I am considering withdrawing my letter from the First Baptist Church of Purvis because of these lies about Masonry.

My tithes can be better spent supporting the crippled children hospital, the burn center, the Masonic Home for Children in Meridian, or relieving the distressed in our community.

Let me remind you that God is a forgiving God. May he have mercy on the Southern Baptist Association.

Larry Thompson
Brooklyn

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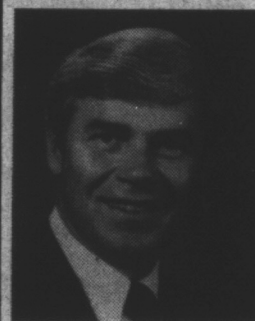
Registration deadline is July 24. Cost is \$30 per person, including a complete music package. Lunch will be provided by Roseberry's. Reservations may be made by calling (601) 264-2220 or 800-756-2125.

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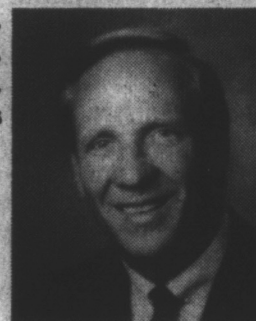
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ACTS

From page 3

and the RTVC don't have in sight — he said.

Details of the proposal also were discussed by the trustee executive committee of the Radio and Television Commission. The trustee leaders, in a special meeting July 10 at the Dallas-Fort Worth airport, also objected to parts of the agreement.

McCartney said the trustee leaders will return to Fort Worth later to vote on the pact when the differences are ironed out.

ACTS officials also are hesitant to discuss sticking points of the agreement.

One area that could cause problems is program content. Although the identities of the two networks would remain distinct, their programs would appear in homes on the same cable channel, which could imply an endorsement to some viewers.

ACTS, for instance, carries pro-

grams from televangelist Jerry Falwell, who is not a favorite among mainline Protestant leaders. VSN carries programs from Mormon and Jewish groups among others.

The agreement asks neither network to surrender control over its program content.

The proposal also would protect the right of local Baptist churches to air their own programs on local cable systems, an arrangement that has won ACTS support from both local churches and cable system operators.

Warner is editor, ABP; Terry is editor, Missouri WORD & WAY.

WMU

From page 3

al offerings for home and foreign missions. The Lottie Moon Christmas Offering for Foreign Missions, a WMU brainchild, has become the largest one-time missions collection in Christian history — and, at \$81.4 million last year, continues to grow. Besides ongoing support, however, WMU's membership network has shown the power to keep Southern Baptist mission programs afloat during past economic crises.

"Our call is still to provide missions educational support for every Southern Baptist church," O'Brien said. "We recognize that to do anything different from what we've done in the past to meet those needs, we're going to have to pay some prices, and so we're looking at what those costs are to us."

Croll writes for FMB.

Thursday, July 23, 1992

BAPTIST RECORD PAGE 9

Revival dates

First, Stonewall: July 26-31; J. Roy McComb, First, Columbia, evangelist; Bill Wilkinson, First, Hendersonville, N.C., music; services, 11 a.m.; Albert McMullen, pastor.

Blythe Creek, Mathiston: July 26-31; Andre Dobson, South Louisville, Louisville, evangelist; Timothy Drane, Daniel Memorial, Jackson, music; services, 10:30 a.m. and 7 p.m.; Greg Foster, pastor.

Melrose, Benton: July 26-29; Sunday services, Sunday School, 10 a.m., worship, 11 a.m., lunch at noon, and 6:30 p.m.; Mon-Wed., 7:30 p.m.; speakers each night are Mon., Ray Woods, Tues., Joe Wright, and Wed., Norris Ables; Robert Kates, Melrose, music; James H. Garner, pastor.

Homewood (Scott): July 26-30; Arlis Nichols, Harpersville, evangelist; Danny Harrison, Forest, music; services 7:30 p.m.; A. R. Vaughn, pastor.

Good Hope (Leake): July 26-29; Oster Daniels, Carthage, evangelist; Brenda Chennault, pianist; Edward Dowell, Good Hope, music; Sunday, 10 a.m. and lunch; Brent Causey, pastor.

First, Moss (Jasper): July 26-29; July 26-29; Clyde Little, Bay Springs, evangelist; Frank Aaron, First, Moss, music; Sunday, 11 a.m. and 2 p.m.; Mon-Wed., 7:30 p.m.; Carlis Braswell, pastor.

Ted (Smith): July 26-31; Sunday, 11 a.m., 1:30 p.m., 7 p.m. nightly; Randall Creel, Linden, Ala., evangelist; Ray Moseley, pastor.

New Sardis, Mt. Olive: July 26-30; Bob Lynch, Central, McComb, pastor.

Homecomings

Springdale (Attala): July 26; 11 a.m.; dinner on the grounds; Bill Ferrand, pastor.

West Jackson, Jackson: July 26; 11 a.m.; covered dish in fellowship hall; no night services; Max Jones, Prentiss, guest speaker; John Hanberry, Clinton, music; Larry H. Dunlap, pastor.

Friendship, Ellisville: July 26; 10 a.m.; covered dish dinner in the fellowship hall; afternoon services, 1:30 p.m.; no night services; Keith D. Swartz, pastor.

Sardis, White Oak: Aug. 1; 11 a.m.; covered dish in fellowship hall; afternoon singing; no night services; Steve White, pastor.

Vacation Bible Schools

Glendale, Leland: July 27-31; pre-school-youth; Donald Pouns, pastor.

evangelist; Pete Simon, Calvary, Braxton, music; services, 7 p.m.; Charles Guy, pastor.

County Line, Carthage: July 26-30; Sunday, homecoming, 11 a.m. lunch in fellowship hall, and 7 p.m.; Mon-Thurs., 7:30 p.m.; Bob Orgeron, Bartlett, Tenn., evangelist; David Van Hooser, Clinton, music; Ricky Sherman, pastor.

Arlington, Bogue Chitto: July 26-31; Sunday, Sunday School, 10 a.m., worship, 11 a.m. lunch at noon, and 1:30 p.m. service; Mon-Fri., 7:30 p.m.; David Millican, South McComb, McComb, evangelist; Tim Moak, Hueck's Retreat, Brookhaven, music; David Waits, pastor.

Shady Grove (Panola): July 26-30; 7 p.m. each night; Clarence Cooper Jr., Emmanuel, Grenada, evangelist; John Stewart, pastor.

Old Hebron (Jeff Davis): July 26-31; Philip Duncan, North Columbia (Marion), evangelist; John Reid, North Columbia, music; Sunday, 11 a.m., 1 p.m., and covered dish at noon; Mon-Fri., 8 a.m. and 7:30 p.m.; Harold Wilson, pastor.

First, State Line: July 26-31; 7 p.m.; John L. Walker, First, Winona, evangelist; Lavon Crane, pastor.

Glading (Amite): July 24-26; Howard Brister, Navilla (Pike), evangelist; Joni Wilkinson, music; Fri. and Sat., 7:30 p.m. regular Sunday morning services with dinner in fellowship hall; The Magnolia State Quartet will sing at 1 p.m.

Lake Harbor (Rankin): July 26-29; 7 each evening; Herbert Stewart, evangelist; Roy Clark, pastor.

PRAYER

From page 2

the law intended. In the Smith decision, the court ruled that the government may restrict religious practices through any law, as long as the law isn't directly aimed at religion.

What does all of this mean? One example is First Covenant Church in Seattle, a church with a beautiful elliptical dome and cupola that highlights the Seattle skyline. The Seattle Landmarks Preservation Board forced the church to become a historic landmark against the church's wishes, which means that the church cannot make needed design changes inside the building.

The church took the case to court, and based on the precedent of the Smith decision, the church

pastor.

Black Jack (Yazoo): July 26-30; Sunday, 11 a.m., 7:30 p.m.; dinner in the fellowship hall; Mon-Thurs., 10 a.m. and 7:30 p.m.; Matt Buckles, MBCB, evangelist; Steven Bath, music; Mike Bridges, pastor.

Hebron, Meridian (Lauderdale): July 26-30; 7:30 nightly; nursery provided; C. C. Burns, Knights Valley Church, evangelist; Harry Tillery, Poplar Springs Drive Church, music; Tommy Jones, pastor.

Goodwater (Lauderdale): July 26-29; Sunday, 11 a.m., lunch in fellowship hall, afternoon service, 1:30 p.m.; Mon-Wed., 7 p.m.; Gordon Sansing, Vicksburg, will bring messages; Philip Duke, music.

Branch, Morton: July 26-29; Sunday, 11 a.m., 1:15 p.m.; Mon-Wed., 7:30 p.m.; Ken McLemore, Lake, evangelist; Tim Robertson, music; James Watts, pastor.

Antioch, Brandon: July 26-31; Sunday, homecoming, 11 a.m., 7 p.m.; Mon-Fri., 10 a.m., 7:30 p.m.; Dick Paige, West Monroe, La., evangelist; Donnie Stuart, Antioch, Pelahatchie, music; Marion Spence, pastor.

Kilmichael (Montgomery): July 26-31; Sunday, 11 a.m., 6:15 p.m.; Mon-Fri., 7 a.m. and 7:30 p.m.; Roy Myers, Rocky Creek, Lucedale, evangelist; Laverne Pickett, First, Ackerman, music; Joe P. Crout, pastor.

Metro, Jackson: July 26-29; Sunday, 11 a.m., 6 p.m.; Mon-Wed., 7 p.m.; Stephen Stewart, College Hts., Peachtree, Ga., evangelist; Lisa Mason, Jackson, music; Claude Townsend, pastor.

Antioch (Greene): July 26-31; Sunday, homecoming, 11 a.m., 2 p.m.; 7 p.m. nightly; James Hebert, evangelist; Thomas Turner, music; Bubba Tucker, pastor.

lost! Seattle was not required to show a "compelling state interest" for controlling the church's architectural design.

A bill was introduced into the Congress in 1990, 1991, and 1992 which would restore religious freedom by writing into law the "compelling state interest" test that existed before Smith. The Religious Freedom Restoration Act (H. R. 2797) has 178 cosponsors but it has gotten bogged down in committee every year and still has not passed.

Unless Americans become outraged over the Smith decision and write their congressmen about it, the Religious Freedom Restoration Act may never become law. This will have far more serious ramifications than the recent rulings on school prayer.

Rogers is pastor, First Church, Poplarville.

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Uniform Plea for sound doctrine



By Margaret H. Rogers
1 Timothy 1:1-20

The central Bible truth that Christians are to devote themselves to sound biblical doctrines lays the foundation for the unit study entitled "Guidelines for Ministry." This study will involve 1 & 2 Timothy and Titus, commonly called the "pastoral epistles." Paul wrote 1 Timothy about A.D. 64, probably just prior to his final imprisonment. Because of an appeal to Caesar, Paul had been sent as a prisoner to Rome. Most scholars believe he was released about A.D. 62 (possibly because of the "statue of limitations") and that during the next few years, he was free to travel. It is believed that during this time he wrote Titus and 1 Timothy.

It had been eight years since Paul's three-year stay at Ephesus and when he realized he might not return soon, he wrote the first letter to Timothy. This letter was written to give Timothy instructions about the church, to refute false teachings, and to supervise the affairs of the young growing church. A major problem in the church was a heresy that combined Gnosticism, decadent Judaism, and false asceticism. His famous last words provide insight into the values, concerns, and focus of one's life. Paul's final letters in the New Testament and other last writings have application to life today. These words are more than words of wisdom from a gifted leader; they are words written under the inspiration of the Holy Spirit.

Timothy was converted by Paul and he calls him his "son in the faith." He was a native of Lystra and he joined Paul on his second missionary journey about A.D. 51. He was timid and retiring by nature and not in the best of health (1 Timothy 5:23). He and Luke were Paul's most constant companions. Paul loved him devotedly, and it is not known if he reached Rome before Paul's death.

Sound doctrine combined with right living (v. 3-11). Paul's concept of education reflected Hebrew philosophy, not twentieth century American philosophy. Current educational philosophy in America involves imparting knowledge and processing information. The Hebrew concept of education was more than that. It was to produce holiness and to impart a distinctive lifestyle. Careful examination of these scriptures is required to ascertain the kind of teaching and learning which concerned Paul. Perhaps it is possible to discover better ways of communicating one's faith to subsequent generations. Paul emphasized the need for discernment of all teaching that it might not be false and its goals be "love from a pure heart and a good conscience and a sincere faith." He urged teachers to understand the truths they impart to others, and to recognize the importance of the law to restrain evil and regulate good. The stewardship of the gospel was very dear to Paul because of the change it produced in lives and in society.

The commendation of truth and the condemnation of unfaithfulness (vv. 18-20). Recognizing Timothy's potential, Paul encouraged and admonished him to continue the fight of faith. His reminder of two former Christian leaders whose lives were wrecked by sin should remind teachers today of the dire consequences of failure to teach the truth.

These letters contain guidelines for living as God's family in a world that is an enemy of Christian values. Never has there been a more appropriate time for Christians to be reminded of the need to teach Christian values and to be inspired and committed to carrying out that responsibility.

Rogers is a member of Salem Church, Collins.



Bible Book The reign of Jehu



By David Raddin
2 Kings 9:1-3, 24-26, 10:17, 28-31

"The Bloody Reformer" characterizes the reign of Jehu, king of Israel. Though Jehu failed in many ways, the Lord used him to accomplish his purpose. Through Jehu's reign, we learn about God's judgement against sin and the total commitment he expects from his people.

Elisha commands that Jehu be anointed as Israel's king (9:1-3). The Lord revealed to Elisha that Jehu, a commander in the army was to be anointed king of Israel. Elisha sent a messenger to tell Jehu of the Lord's plans for him. The messenger conveyed to Jehu that he was to be king and was to destroy the whole house of former King Ahab. Jehu began a new lineage of kings in Israel.

"Thus saith the Lord" is a powerful phrase. When the Lord spoke to Elisha concerning who was to be king, Elisha acted immediately on God's Word. What a lesson it is for us, and what an example to follow in listening to and obeying the Word of the Lord.

Jehu was anointed king of Israel. Just as the Lord had plans for him, so he has plans for you and me. What has God anointed you to do at this time in your life?

Jehu rids Israel of Ahab's influence (9:24-26; 10:17). Though Jehu's reign lasted 28 years, the focus of the author is almost entirely on the beginning as Jehu ridded Israel of Ahab's descendants and Baal worship. Joram (Jehoram) of Israel, his ally Ahaziah of Judah, Jezebel, the male descendants and associates of Ahab, 42 male relatives of Ahaziah, and all the worshippers of Baal in Samaria were victims of Jehu's revenge.

King Ahaziah of Judah went to visit King Joram of Israel who had been wounded in battle. A lookout advised them of approaching troops led by one who drove like Jehu, for he drove like a madman. When asked if peace had come, Jehu began to denounce Queen Jezebel, Joram's mother. Joram and Ahaziah fled, but Jehu drew his bow and shot and killed Joram. In fulfillment of Elijah's prophecy that Ahab would pay with his own blood for the blood of Naboth and his sons (cf. 1 Kings 21:19), Joram's body was thrown on Naboth's field. Jehu chased and wounded Ahaziah, who later died from the wounds.

God's judgement of sin is certain. The Scripture tells us that all have sinned and the wages of sin is death. Thanks be to God that he has provided the way through Jesus Christ for sins to be forgiven.

Destruction of the Baal worshippers (10:28). Jehu called the prophets of Baal together. He claimed to want to have a great sacrifice to their God. When the prophets gathered, Jehu had them conduct a search to see that no servants of the Lord were there. King Jehu ordered his guards and officers to kill every one of the prophets of Baal. The sacred stone and the temple of Baal were destroyed. "So Jehu destroyed Baal worship in Israel" (v. 28).

God demands that we worship him and him alone. He will not allow anything or anyone to be placed above him. We need with God to search our lives to find who is first with us. Bob Dylan recorded the song, "You Gotta Serve Somebody." Who do you serve today?

An appraisal of Jehu's reign (10:29-31). Jehu was used of God, but refused to yield completely to him. Jehu did not turn away from the practice of former King Jeroboam of worshipping golden calf shrines at Bethel and Dan. The prophet Hosea condemned Jehu's intense cruelty (Hosea 1:4).

God expects total commitment from those who follow him. We can celebrate the ways we follow the Lord. The areas of our lives not given fully to him need to change. Through his power, we can become the people he wants us to be.

Raddin is pastor, First Church, Summit.

Life and Work Accepting service



By Milton Burd
2 Samuel 2:4-7, 5:1-3, 10, 12

What is your response to the church nominating committee when they present you with an opportunity for service? Do you give prayerful consideration to such a request to determine if this is your place of service? This lesson focuses on accepting our place of service. David accepted his when approached by the men of Judah. Let's look at 2 Samuel.

David anointed as king of Judah (2:4a). After the death of Saul, God directed David to move to Hebron, so he took his family and his men and their families and left Ziklag. After settling in the cities of Hebron, the men of Judah came to anoint David as king. This was not a sudden move by David or the men of Judah. God had been preparing the way for this role of service. God had prepared David from the time of his anointing in 1 Samuel 16 to assume a leadership role in Israel. David was very aware and responsive to God's leadership in his life. We, too, can find our place of service by being responsive to God. If we are willing, he will provide challenging opportunities of service.

David's message to the men of Jabesh Gilead (2:4b-7). David mourned the death of Saul and Jonathan. Saul was the anointed one of God to serve as Israel's first king. David sent messengers to express appreciation to the men of Jabesh Gilead for the burial of Saul. They displayed loyalty to their slain king. David invoked God's blessings upon them and promised to do likewise. He then challenged them to be strong and brave and that Judah had anointed him as king. David gained the respect of these men by affirming the good that they had done.

David anointed as king of Israel (5:1-3). David, the king of Judah, was visited at Hebron by the representatives of the tribes of Israel. They affirmed the leadership of God in David's life. They wanted David to become king of all Israel. David made a covenant with them before the Lord, and he was anointed king over Israel. (David reigned as king over Judah seven years and over Israel 33 years.)

Sometimes it takes other persons to affirm our spiritual gifts and to challenge us to be responsive to God's leadership. Others are able to see our potential and to encourage us to develop those gifts through service. Think and pray carefully about any opportunity of service presented to you. Moses was very reluctant to lead Israel when God called, but look at the results after God convinced him that he was the one for the job.

God's role in David's life (5:10). David had the call from God and the support of the people of Israel. He became king of all Israel, and he made Jerusalem his capital. This was to be a significant move to strengthen Israel and solidify David's power. God was working through David and the people of Israel. God always works in the lives of those who serve him.

David's acknowledgment of God's role in his life (5:12). David did not forget his call or his source of strength. This verse tells us that David knew that God had made him king. He was always ready to acknowledge God's leadership in past experiences: the lion, the bear, Goliath, and the times of battle. David publicly gave God the credit. David knew that he needed God's leadership to develop unity in Israel as he began his role as king. This recognition on the part of David enhanced his leadership with the people of Israel.

We can learn from the example of David. Give God the credit for what he does through us. We accomplish nothing without the power of God's Spirit. His Spirit empowered the early church. Without the Spirit, they would have been powerless. Paul says, "some plant, some water but it is God who gives the increase" (1 Cor. 3:6). Thank God for giving you opportunities of service and acknowledge his leadership in your life.

Burd is minister of education, First Church, Cleveland.

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Mrs. Amalita P. Furr
Dr. Ronnie Medley
Mr. & Mrs. Troy A. Ricks
Mrs. Irene Milam
First Baptist Church
Ray Millsaps
Mr. & Mrs. Eddie Morgan
Ezra Moore
First Baptist Church

Mrs. Emmie Morgan
Miss Beatrice Brownlee
Pauline Morley
Mr. & Mrs. C. S. Woodruff
Charles D. Morrow
Morgan Chapel Baptist
Church
Mrs. Gertrude Nardi
Mr. & Mrs. J. B. Tiffany
T. Balwin Newman
Father of Mrs. Richard Newton
Miss Sue Power
Mrs. Ollie C. Orr
Bethany Baptist Church
Mr. & Mrs. Lewis Hardin
Mr. Henry G. West
James Sparkman Overstreet
Mr. & Mrs. Robert Sparkman
Rev. Walter Palmer
Mr. & Mrs. James I. Morris
Alber "Andy" Parker
Mr. & Mrs. Clyde Parker
Ruth Allen Parker
Mr. & Mrs. Clyde Parker
Shelby Parker
Miss Sue Power
E. W. Patridge
Graeber Brothers, Inc.
Mary Bess Patterson
Mr. & Mrs. Don O. Baker
Mr. & Mrs. Mac Baker
Bessie Payne
Crenshaw Baptist Church
Mark Petry
Mr. & Mrs. Roy L. Webb
Mr. Tony Phillely
Mr. & Mrs. Ellis O. Cummins
Mr. "Gooze" Prather
Mr. & Mrs. Troy A. Ricks
Delma Price
Mr. & Mrs. Billy Lloyd
Mrs. Elizabeth Puckett
Mr. Dorothy W. Shaw
Johnny Ray
Mr. & Mrs. E. L. Betros
Mr. & Mrs. Billy Reeves
Roland Ray
Mr. & Mrs. W. J. Simmons
Eldridge Reed
Mr. & Mrs. Joe Pinnix, Jr.
Mr. & Mrs. Fred Young
Mrs. Aris Reeves
Bogue Chitto Baptist Church
Almon I. Reynolds
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Mr. & Mrs. Curtis Buchanan
Mr. & Mrs. George H. Lipe
Mr. & Mrs. Powell E. Poe
Mr. & Mrs. James Hodges
Mrs. Aubrey A. Aden
Mr. George Richardson
Mr. & Mrs. Hayes Branscome
Mrs. Thelma Robins
Mrs. J. P. Marsalis
Mattie Robinson
Mr. & Mrs. Mike Anders
Mrs. Curtis Robinson
Mrs. Louis F. Boteler
Mrs. Iva Robinson
Mr. & Mrs. Troy A. Ricks
Mrs. T. T. Robinson
Mr. & Mrs. James R. Greene
Mrs. Fannie Rodgers
Mr. & Mrs. Norman Ezell
Mr. & Mrs. R. Stewart
Hamilton
James Rogers
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Mrs. Lois C. Russell
Mr. & Mrs. E. C. Parsons
Clara Sanford
Mr. & Mrs. Jimmie F.
Baggett
Mr. Alvin Scott
Mr. & Mrs. Bart Wise
Col. George W. Shivers
Mr. & Mrs. R. E. Green
Mrs. Ora May S. Kelly
Mr. W. U. Sigler, Jr.
Mr. & Mrs. J. P. Kelly
Michael Singleton
Mr. & Mrs. Bill Barbee
Mr. & Mrs. W. L. Barbee
Mr. Walter E. Barbee
Mr. Curtis Sisson
Annie Pearl
Mrs. Patricia Triplett
Molly Mae Skeen
McAdams Baptist Church
Andrew L. Smith
Mr. & Mrs. David M.
Kinabrew
Mike Smith
Mr. & Mrs. George Chadwick
Mr. Archie Smith
Mrs. Joe R. Byars
Mr. Fred O. Smith
Mrs. Winnie C. Smith
Mr. Walter B. Smith
First Baptist Church
Mrs. Evelyn Smith
Mr. & Mrs. J. E. Broadwater
Mrs. Tiney Temple Smith
Siloam Baptist Church
Mrs. Van Smith
Miss Jayne Woods

Mr. John Savell
Mr. Charles P. Hewes
Dr. Howard Spell
First Baptist Church
Mr. & Mrs. Robert C.
Turcotte, Jr.
Willie Gene Stafford
Mr. & Mrs. Willis H. Morgan
Cecil Stewart
McAdams Baptist Church
Lee Still
Mr. & Mrs. Paul Stanley
Father of Jane Streets
Mr. & Mrs. Mike Anders
Mr. Joe N. Stringer
Mrs. Nona Fortenberry
Mrs. Peggy Thornhill
Mr. Bill Strong
Mr. & Mrs. Glen A. & H. Par
King
Mr. Freddy Stroo
Mr. & Mrs. William C. Wilson
Mrs. Paul Stump
Ms. Claudine Davis
Cleo Sturgis
Mr. & Mrs. Ernest L. Scruggs
Rev. W. A. Sullivan
Mrs. Ruby T. Sullivan
Mr. William M. Summers
Mr. & Mrs. J. B. Tiffany
Mr. & Mrs. C. D. Spell
Mrs. Lourec A. Tabor
Mr. & Mrs. R. W. Baskin
Mr. & Mrs. Larry Bonds
Ms. Marilyn Tadlock
Mr. & Mrs. G. C. Hankins
Mr. & Mrs. Jack B. Martin
Dr. Harry F. Talbot
Mr. & Mrs. Roy D. Hendricks
Mr. Glen Taylor
Mrs. Rose T. Jackson
Mrs. Vera B. Nunnery Plan
Nunnery
Mr. Percy P. Taylor, Sr.
Miss Loraine Norman
Mr. & Mrs. R. P. Gillespie
Dr. William Bert Thompson
Greenville Class of 1961
Mr. & Mrs. Ralph Carroll
J. O. Thompson
Mrs. H. B. Perritt
Mr. Johnny H. Thompson
Mr. & Mrs. Mike Anders
Mr. Albert Cecil Thurmah
Mrs. Julia Mullins
Mr. & Mrs. Allen Nelson
Mrs. Ann Townsend
Katie M. Hays
Mrs. Frankie H. Warren
Mr. Bob Trest
Mr. & Mrs. Williams C. Wilson
Mr. Ben R. Tunney
Liberty Baptist Church
Mr. & Mrs. W. B. Badon
Mrs. Mary Lee Clark
Ms. Cynthia Davis
Ms. Ruth Dixon
Mr. Reggie Jones
Mr. & Mrs. Reece Nunnery
Mr. & Mrs. James Owen
Mr. Wayne Smith
Mrs. Alice P. Thweatt
Mr. Donald Walsh
Liberty Baptist Church WMS
Group
Mr. & Mrs. Donald Nunnery
Mr. & Mrs. Paul Albritton
Mrs. Yvonne Rice
Mr. & Mrs. Carl S. Draughn
Mr. & Mrs. O. D. Judge, Jr.
Mr. & Mrs. W. J. Cruise
Mrs. Anne Lea McGehee
Brother of Mildred Turner
Mrs. Eloise Avery
Benny Vine, Jr.
Mr. & Mrs. Charles Sansing
Thomas C. Walker
Ms. Burnita W. Smith
Mrs. Maggie Wallace
Mr. James W. Booser
Mrs. Myrtle B. Walley
Mr. & Mrs. Frank H. Jones
Mrs. A. P. Rahaim
Mrs. Arthur H. Caldwell
Mother of Mrs. JoAnn Walters
Mr. & Mrs. G. W. Walters
Nelda F. Watkins
Ms. Lucy W. Spence
Stewart Webb
Mr. & Mrs. Charley W. Jones
Ernest Weeks
Mrs. Debra P. Baker
Mrs. Mattie H. Welch
Liberty Baptist Church
Percy Hazlewood
Mr. & Mrs. Charles
Hazlewood
Jovita Weldon
Mrs. Anna Lea McGehee
Mrs. Lorena Newman
M. D. West
Morgan Chapel Baptist
Church
Mrs. Pearl Westmorland
Ms. Martha Beavers
Mr. & Mrs. Jack B. Martin

(to be continued)

Memorial Correction:
Gift given 2/21/92 in memory
of Nathalie Clark from Mr. &
Mrs. Fred Powers. Our apologies
to the family for the omission.

ALUMNI MEETING
Saturday, August 8, 9:30 a.m.
Powell Chapel,
India Nunnery Campus
Lunch served following meeting.
Contact Person: Chrystelle
Thames, (601) 922-2242

A good neighbor donates her time and home for a "neighborhood" Bible club

By Shannon T. Simpson

The scene was typical of a Mississippi summer: makeshift tent, Kool-Aid, Bibles, and kids — lots of them — reciting memory verses, singing songs, riding into Backyard Bible Club on bicycles. What was not typical about this particular Bible club was that the faces of the children were black.

Pearl Simmons, member of Southside Church, Yazoo City, had daily watched the children in her neighborhood walk past her house. She thought to herself that it was a shame they attended no Vacation Bible School.

Simmons, 85, calls herself "almost a shut-in." With a knee replacement and a recently healed broken hip, she has a "hard time getting out."

"I wanted to do something here in my house that I could do," she said of her decision to host the Bible club for kindergarten through sixth grade. Her back gate opens to the back lot of Southside Church, so it was convenient for church members to help.

She talked to her pastor, James Everett. He gave the okay for the church to provide tent, materials, tables and chairs, and volunteers. Simmons donated her time and her back yard.

Simmons' daughter, Gwen Allen of Traverse City, Mich., drove down to visit and help, with her 13-year-old grandson, Garth Allen. Allen also brought a load of red New Testaments, courtesy of the Traverse City Gideon Camp, of which her husband is president.

Simmons and the Allens put a sign — complete with colorful balloons — near the street in front of Simmons' home. They handed out flyers advertising the July 6-10 Bible school to children and adults who passed on their way to the grocery store.

Word got around. By week's

end, total enrollment had reached 28 (including staff); average attendance was 14.

The day the Baptist Record visited the "Neighborhood Bible Club," several of the 13 children were "rapping" songs of their own composition about Scripture passages and Bible lessons. All played along with Everett and his guitar on homemade rhythm instruments of sandpaper blocks, triangles, wood sticks, and plastic spheres full of rice.

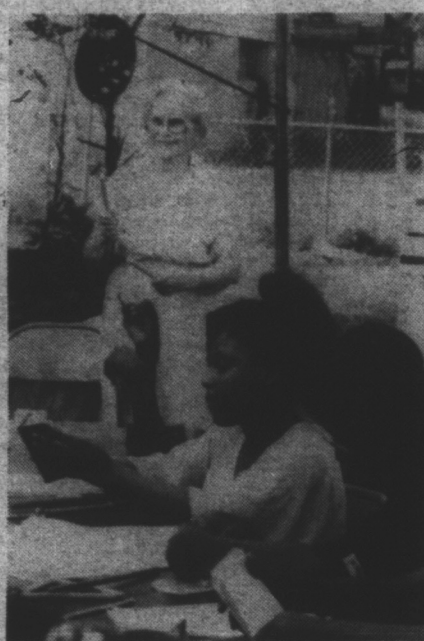
"We know the kids were taking (the lessons) to heart," said Janet Everett, pastor's wife. "They were reflecting on it, because they would come back the next day with a rap song, or poem, as the girls called it, written about the previous day's lesson." Janet and their children Rachel and Corey volunteered to help through the week.

Theme for the week was joy — of salvation, of meeting Jesus, of bearing fruit. At week's end, the Everetts said 10 children had made professions of faith. Follow-up on prospects from the Bible club will be made through neighborhood churches.

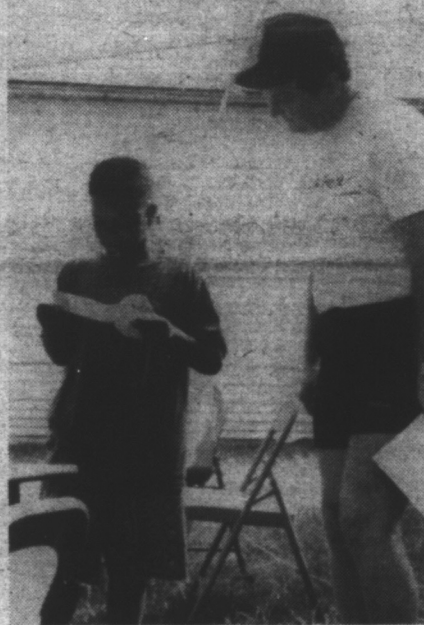
One of those churches will be a new Southern Baptist black congregation, for which groundwork is now being laid. Though not a formal mission effort of any one church in Yazoo County, it is nominally sponsored and supported by several in the association. That congregation held its first meeting in Ricks Memorial Library in Yazoo City, July 15, and will continue to meet there.

The Everetts said the children were already talking enthusiastically about coming back next year. And Simmons hopes to donate her home again.

"She is indeed a neighbor to them," Janet said.



Pearl Simmons, center, taps wooden sticks to the rhythm of "All My Sins Are Washed Away, I've Been Redeemed." Simmons hosted a "Neighborhood Bible Club" in her back yard July 6-10.



Southside Pastor James Everett, right, encourages Andre to share a "rap" with the Bible club. The children who attended frequently wrote raps and poems incorporating Scripture and Bible lessons.



Janet Everett, right, talks with a young friend at a "Neighborhood Bible Club" in Yazoo City. Sponsored by Southside Church, Yazoo City, the Bible club was hosted by Pearl Simmons. (Photos by Shannon T. Simpson)

Newest in books

From Broadman Press, Convention Press, and others (where indicated):

The Word of the Cross by Lewis A. Drummond. A contemporary theology of evangelism. 383 pages.

Faith: Taking God at His Word by Morris H. Chapman. A faith-encouraging book centering around Hebrews 11. 176 pages.

Beyond the Impasse? by Robinson B. James and David S. Dockery. Scripture, interpretation, and theology in Baptist life from several Bible scholars. 319 pages.

Design for Discipleship by Don Stewart. Adult January Bible-Study on the Sermon on the Mount. 128 pages.

Opening the Front Door: Worship and Church Growth by James Emery White. A "how to" book on church growth principles. 159 pages.

How to Get Along with Difficult People by William J. Diehm. Combining biblical principles and practical rules. 159 pages.

Confronting Casual Christianity by Charles F. Stanley. Apathy, complacency and spiritual drowsiness in your church? 167 pages.

This Too Shall Pass by Ginny Sisk. Being a caregiver for the elderly. 223 pages.

When Someone You Love Drinks Too Much by Christian B. Parker. A Christian guide to addiction, co-dependency, and recovery. Harper Collins, 159 pages, \$9.

Listening to Your Life by Frederick Buechner. Daily meditations from a gifted story teller. Harper Collins, 358 pages, \$10.

Loving Again by Joseph A. Ryan. Advice on dating and remarriage for the widowed. Zondervan, 208 pages.

Gregory's Sermon Synopses by Joel Gregory. Two hundred pulpit gems with meat on the bones. 208 pages.

Remember I Love You by Charlie Shedd. Moving story of a

young pastor's courtship, marriage, and growing appreciation for his wife Martha. Harper Collins, 170 pages.

Taming the Dragons by Brenda Wilbee. Christian women resolving conflict. Harper Collins, 214 pages.

The Spirituality of Imperfection by Ernest Kurtz and Katherine Ketcham. Trying to be perfect is a tragic mistake — how to cease to play God and come to terms with errors. Bantam, 294 pages.

Racing Toward 2001 by Russell Chandler. Forces shaping America's religious future. Harper Collins, 367 pages.

The Doctrine of Lordship by Robert L. Hamblin and William H. Stephens. Bible doctrine study for the whole church. 159 pages.

Basic Bible Sermons on Psalms for Everyday Living by James T. Draper Jr. Face each day with courage and faith. 127 pages.

Marriage in the Minister's Home by Brian L. Harbour. The unique challenge facing the minister and his family. 128 pages.

Basic Bible Sermons on the Ten Commandments by Jerry Vines. Solid messages to help write or improve sermons. 128 pages.

Citizens of the Kingdom by Billie Friel. Interpreting the Sermon on the Mount for daily living. 222 pages.

Promotion Strategies for the Local Church by Wayne Kiser. Healthy churches feel good about themselves and pass that feeling on through promotion. 158 pages.

A Woman Seeking God by Dorothy Kelly Patterson. Discover God in the places of your life. 157 pages.

Mirror, Mirror on the Wall by Ken Hemphill. Discovering your true self through spiritual gifts. 191 pages.

The New American Commentary: 1, 2 Timothy, Titus by Thomas D. Lea and Hayne P. Griffin Jr. A theological exposition.

Just thinking...

By Jeff Terrell

In his famous sermon, "The Yoke of Religion," Paul Tillich tells of the scripture he chose to have read at his confirmation service. At age 15, he chose the passage from Matthew 11, where Jesus says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." Tillich describes the amusement and astonishment of his elders at his choice of scripture, for in his own words, he was "living under happy conditions," and was "without any apparent labor and burden." Nevertheless, Tillich goes on:

"[But] every child is right in responding immediately to those words; every adult is right in responding to them in all periods of his life.... these words of Jesus are universal, and fit every human being and every human situation."

Indeed, the words of Jesus do strike at the very heart of the human condition, for who among us has not felt burdened and exhausted at some point during this very week? Even those who appear externally happy; those without apparent labor or burden know the overwhelming feeling of emotional and spiritual fatigue.

Tillich's point was that religion that binds and burdens is not true religion at all. In fact, it was precisely this "irreligion" that Jesus came to confront. When our faith is reduced to its irreducible minimum, what is there left? Jesus said, "It is my rest."

Terrell is a counseling psychologist in Hattiesburg.

Baptist Record

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July 23, 1992